



THE CONGREGATIONALIST

Boston Thursday 10 January 1895

THE OPLIET

*NAY, said the Seeker, though the force, I see
Filling the universe, I should implore,
Or love, that through it beats forevermore,
To make for me marvel that may not be,
Yet that I would I have not — still the same
Shall not my prayer go up, as flame
Springs to the source from whence it came?*

*For past the wants that cry, the words that rave,
My soul, high-lifted in serenest air,
Lies to divinest influence bare.
And though I crave the thing I shall not have,
Hath not a dearer largess softly spilled
Upon the heart that swelled and thrilled
The while the dew of heaven distilled?*

*And be the boon I beg denied to me,
Yet in the moment when I thought to urge
Entreaty to its poor and piteous verge,
I could but be rapt into ecstasy —
Comforted with His staff and with His rod
The very courts of joy I trod,
And in that moment was with God!*

*Written for The Congregationalist by
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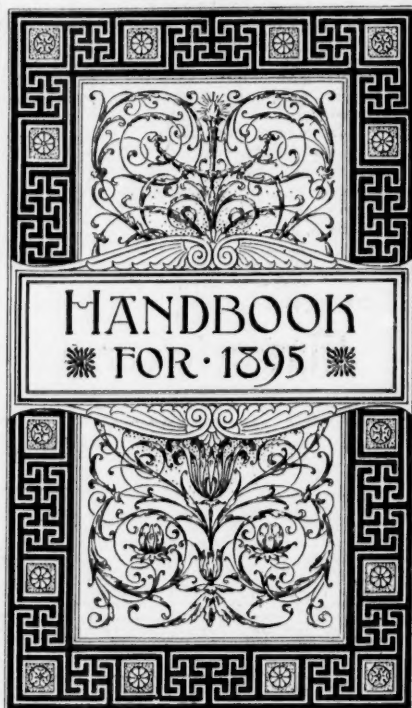
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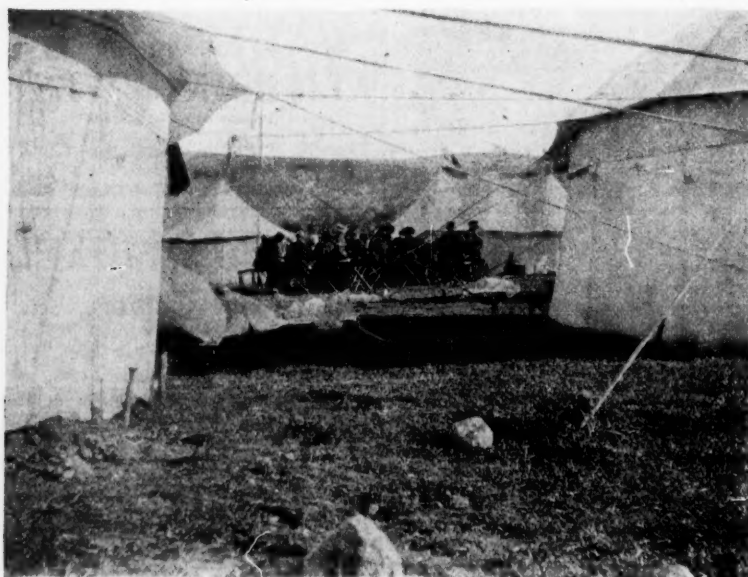
The proprietors of *The Congregationalist* take great pleasure in announcing that the List for their Oriental Party is so far advanced toward completion that their most sanguine anticipations are realized as to the character of the company and its numbers. As already stated

REV. A. E. DUNNING, D. D.

(Editor-in-chief of *The Congregationalist*),

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THE CONGREGATIONALIST

Volume LXXX

Boston Thursday 10 January 1895

Number 2

PALESTINE IN PICTURES.

It has been a fixed principle with the proprietors of this paper not to enter into any business transactions outside of the publishing of the paper and interests allied thereto. We have made a notable exception in the case of "Palestine in Pictures," because with them in the hands of our constituency the story of *The Congregationalist's* Oriental Tour as told from week to week, next March and onward, will be far more real and vivid; because, also, we believe that never before has there been such an opportunity of bringing Bible lands to the home fireside. This set of 384 views is unquestionably the most complete ever presented. We felt that we could not afford to deprive our subscribers of such an opportunity. Photographs which would cost \$40 are in this series reproduced in admirable manner and sold to our subscribers for \$2.40, or to non-subscribers for \$6.00. We do not hesitate to say that every pastor and Sunday school teacher should own this series of pictures. See announcement on another page.

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Rev. W. F. Davis has twice brought before the Supreme Court of Massachusetts his claim that he has the right to preach on Boston Common without a permit from the mayor. In each case the court has decided that the act of the legislature prohibiting public speaking on the Common without a permit is constitutional. The legislature has power to decide the uses which the people may make of public parks and streets, and the court says: "We have no reason to believe, and do not believe, that this ordinance was passed for any other than its ostensible purpose, namely, as a proper regulation of the use of public grounds." Inasmuch as Mr. Davis has been freely offered a permit to preach on the Common, but has declined to accept it, it hardly seems worth while to have spent time and money to decide whether the public authorities have jurisdiction in this matter over public parks. There are times when it may not be wise to permit some kinds of harangues to be delivered on Boston Common, and it is well that authority should be placed somewhere to decide what may and what may not be given there.

Sometimes we are tempted to believe that men of today are not concerned with the great problems of time and eternity; that from the very multiplicity of cares and duties, which weigh down the active business or professional man, it must follow that he will give what time remains to physical relaxation rather than to spiritual exercise. And yet we are free to confess that now and then there comes a bit of experience that shows how unjust such an indictment of the men of today is. We learned recently of a weekly conference held on Sunday afternoons in the homes of representative men of one of our finest inland cities, where two physicians, two clergymen, two business men, an editor, an architect, a teacher and a superintendent of schools meet regularly, and with perfect freedom discuss the most vital and profound themes of religion—personal and social. They recently made a certain article written by one of our Congregational clergymen the subject of deliberation at successive meetings, and the help they derived from it, though it was positive, was not to be compared to the joy of the author when he found that such a body of men had been reverently studying his message.

There lies before us a copy of a program of a special service for children, issued for the churches of Washington in accordance with the recommendation of the State association. It is intended for next Sunday, and contains this pledge: "With God's help I am resolved to begin the new year a Christian," with space for the name. The committee sending it out request that it be used in connection with all the 250 Congregational Sunday schools of the State. A definite effort to bring the children in our Sunday schools to the decision to follow

Christ, participated in by all the churches at this season, could hardly fail of great results for good. Multitudes only need to be led to give expression to the purpose already almost formed in order to begin the Christian life. The time is especially favorable to encourage such an expression, making the opening weeks of 1895 memorable in many a life capable of great usefulness in coming years.

SOME RESULTS OF HIGHER CRITICISM.

The discussion of the structure, authorship and dates of composition of the books of the Bible, with other questions of the higher criticism, has interested many people who have neither accepted nor rejected the conclusions of critics. They have preferred to wait for a consensus of the opinions of scholars, while those who have indiscriminately condemned higher criticism have pointed to the differences of critics as evidence that none of their conclusions are reliable. The critical method of studying the Bible, however, has now proceeded so far that some things may be said to be fairly established and may be understood by any student of the Bible of fair literary attainments, even if he is unable to read it in the original tongues.

In the *Homiletic Review* for the current month Prof. H. P. Smith has named several conclusions concerning the Old Testament, on which he claims that there is a growing consensus and which he believes are fairly proved. The fact that Professor Smith has been condemned for heresy by the Presbyterian General Assembly may cause some to question his judgment as a teacher, but need deter none from testing his statements by an examination of the Bible itself. He considers the composite nature of the historical books to be so evident that it hardly needs to be asserted. A comparison of Kings and Chronicles shows plainly that their authors copied into them large sections from documents previously existing, adding statements of their own. The same method is pursued in other historical books, a simple illustration being furnished by comparing Ezra 2 with Neh. 7: 6-73. This method is the law of Hebrew composition of historical writings, which can be correctly understood only as we bear this fact in mind.

Some of the prophetic books are also composite. Professor Smith says that no Old Testament scholar, so far as he knows, holds that the last twenty-seven chapters of the book of Isaiah were written by Isaiah the son of Amoz; and he points by way of illustration to the fact that in the Hebrew manuscripts the twelve minor prophets form as really one book as the book of Isaiah.

The date of Ecclesiastes is manifestly after the exile, and no one now seriously defends the claim that Solomon was its author. Job is probably placed after the exile, as also Proverbs, though the latter book may have

had an older kernel. Daniel is not prophetic like the other books of Old Testament prophecy, but is an apocalypse like the book of Revelation, and was written in the second century before Christ, not far from the time of Antiochus Epiphanes. Not many of the Psalms were written by David, and the larger part of them were written after the exile. The book of Joshua properly belongs with the Pentateuch, as completing the historic period which culminated in the occupation of Canaan by the people of Israel. The whole series of books from Genesis to Kings having been made into a continuous narrative, it is evident that in their present form they were not completed till after the composition of the book of Kings, which ends in the period of the exile. The book of Deuteronomy Professor Smith regards as Mosaic tradition reproduced to enforce a new lesson during the reign of Josiah. The priest code in the Pentateuch, while it may record many ancient usages, cannot in its completed form be much older than the time of Ezra.

We have here reproduced the statements of Professor Smith with little more than hints of the evidences which he adduces to sustain them. We have presented these statements because we believe they are accepted by at least the majority of Biblical scholars, though not all these would express them in the same language. But the results of scholarship on these points have become so popularized that they may be comprehended by the ordinary student of the Bible, and it is important that he should have them before him, plainly and compactly stated. When once the critical method is accepted as reasonable—and indeed it is indispensable to a correct knowledge of the Bible—the results of criticism may be fairly considered on their merits. Then, whatever conclusion is reached, to the spiritual man the voice of the Holy Spirit in the sacred books will be recognized, revealing the character of God and human duty and divine forgiveness to the penitent, and promises of everlasting peace to the believer.

A STUDY IN ECCLESIASTICAL FINANCE.

Hon. Horace G. Wadlin, the efficient chief of the Massachusetts Bureau of Labor Statistics, earlier in his life was led by some of his friends to consider whether or not he had "a call to the ministry." Let him tell the story from this point on:

Owing to my temperament and the conditions which then surrounded me, I was disposed to listen to it. Do you know what, more than any other thing, prevented my hearing it clearly? I will tell you. I had seen many churches in which, substantially, this condition obtained: the wind which kept the gospel flag flying at the masthead was largely raised by the church fair, the dance, the amateur theatricals, and various other innocent amusements of that sort, in which the minister was expected to take a directing hand, and add considerable enthusiasm. And I said to myself, "If I am to become the manager of that sort of an enterprise, I will devote my talents to the particular channels in which that kind of work legitimately belongs."

The Unitarians doubtless lost an able preacher and Massachusetts secured an expert statistician because of these impressions. If Mr. Wadlin had been reared in an orthodox denomination, his impressions would have been somewhat different. Yet, omitting the allusions to the dance and perhaps the theatricals, there remains in his remarks enough of pertinent suggestion to arrest

our attention and provoke reflection. Entertainments which are in themselves harmless and which promote social acquaintance in the community and bring those without into pleasant relations with the church are valuable adjuncts in its work, and the added revenue which they bring to the church's finances may be honestly received.

But Mr. Wadlin states a truth of great practical importance when he says: "If there is an economic loss anywhere in the world it is that which, in connection with our churches, expects a donor to give a dollar and a half's worth of something and then buy it back for seventy-five cents, for the purpose of maintaining the finances of the church."

Such wasteful and substantially dishonest methods promote the poverty they seek to remedy. We doubt if the spirit of giving to help others in any sense is ever fostered by making men think they give because they buy things they do not want for more than they are worth; while the whole divine business of holding forth the word of life is belittled by it. Loss of self-respect, loss of members, loss of influence and loss of spiritual leaders must be reckoned for by those who foster these methods of raising revenue for religious purposes, as well as a temporary gain of money.

THE FUTURE OF THE ORIENT.

With due respect to the famous and not wholly unphilosophical utterance of Josh. Billings, "It's safest not to prophesy until you know," some probable results of the war between China and Japan, now apparently approaching its end, may be indicated. We are not among those who expect to see an immediate, radical change in the character of the Chinese, and a speedy general opening of their country for the entrance of Western civilization, trade and missionary effort. It appears to be true that only portions of the enormous Chinese empire have been noticeably affected by the war. The conflict has been waged against the Japanese by the government rather than by the people, and it seems to have made comparatively little impression upon those provinces not in more or less close touch with its successive events.

The great mass of the population is, and probably will continue to remain, as conservative and as opposed to foreign influences and methods as ever. Only by degrees, by the slow spread from the coast inland of modern ideas are the final opening up of the country and the transformation of its people into a nation like others to be accomplished. But the war will not be without its beneficial results. Doubtless the more enlightened class of public men, such as Li Hung Chang, will possess larger power henceforth. Probably China will be more ready to adopt modern inventions and foreign customs and methods than heretofore. Presumably there is also to be less reluctance to welcome missionary service and a more rapid progress of the gospel may fairly be looked for. But unless divine Providence be about to work in some not yet evident manner in that country, it is unlikely that changes of a sudden and revolutionary sort are to occur.

These will be more conspicuous in Japan, and there probably they will be less apparent in the character and conduct of the people than in the future attitude of the nation and its government as such with

others. We have long felt, and have said repeatedly, that in their official relations with other nations, especially our own and the European, the Japanese were being treated unfairly. We do not see how any just mind can regret the change, for example, by which an American who misbehaves himself in Japan hereafter is to be dealt with by the Japanese courts as a Japanese breaker of our own laws is dealt with by our courts.

From this time forth the Japanese will be regarded and treated by other nations as an important power. Whether they have or have not been more right than wrong in entering upon this war, it certainly has raised them to a higher and more appropriate international footing, and this, we are confident, will prove a blessing not only to them but to the world at large. It throws a new and enormous responsibility upon them, but we believe them equal to the emergency. It gives them the opportunity and devolves upon them the duty of becoming active, and, in a sense, pioneers, in promoting a high and noble type of civilization throughout great regions of the Orient. Their admirable self-control and prevalent humanity in the conduct of the war indicate that they do not lack intelligent, purposeful appreciation of their obligation. We therefore shall look with the larger hope for the more rapid spread of the essential form and character of Christianity among them as one result of the war, in spite of whatever may tend to obstruct it.

WHAT SPECIAL RELIGIOUS OPPORTUNITIES IS THIS YEAR LIKELY TO AFFORD?

Few of us can answer this question in detail so far as we are concerned individually. But it is certain that such opportunities will come to us. Crises may occur in our histories or the mere ordinary course of events may so shape itself now and then as to open ways and suggest methods of exceptional spiritual progress. The peculiarity of an opportunity may not lie in its novelty but in the largeness of its possibilities. The conquering of our besetting temptations is certain to furnish a field in which many special opportunities will occur. New or heretofore untried paths of Christian endeavor may be revealed to us. We may discover it possible to make use of hitherto unafforded co-operation in spiritual effort and service.

Looking at the question more broadly it becomes easier to be answered. The great realm of Christian usefulness, never more inviting than in these days, is sure to offer many special openings. Individuals who are poor, sick, ignorant, perplexed, and whom we can help in Christ's name and spirit will become known to us. Organized effort will claim our support for this or that object having peremptory needs and making appeals hard to be denied. Indeed, there is more danger that we be confused by the variety of such contending appeals than unduly overlooked by them. We cannot all do everything which is inherently important to be done. Each of us must select his special channels of service and then work loyally and diligently in them. The great thing is to cherish a willing, consecrated, self-sacrificing spirit, to appreciate that we are not here among men to enjoy ourselves but to do Christ's work.

There also are likely to be some special

opportunities for the Christian Church in general which individual Christians must not overlook. From almost every mission field come statements of new and promising openings, appeals for more money and more workers, and warnings of the evil consequences of neglecting to push forward at once. In the divine providence a principal outcome of the war between China and Japan is likely to be such an opening for Christian effort and progress in China as never before has been afforded. Russia too shows signs of assuming a new attitude toward the outer world. It is in events that we see the finger of God most plainly and in these days history is rapidly being made. All true children of God will watch zealously to advance when He directs.

THE WEEK IN REVIEW.

The week has been one of change of State and municipal administrations, of inaugural messages, and other indications that our political and civic life is in a state of flux and that "men may come and men may go" but the governmental machine goes on forever. Governor Greenhalge has entered upon a second term as governor of Massachusetts, and his message was terse and sensible, notable chiefly for its reiteration of his belief in female suffrage and biennial sessions of the legislature. The House of Representatives of the General Court of Massachusetts assembled for the last time in the historic chamber in the old State House and then adjourned to the elegant new apartment in the new State House, a description of which will be found in our Boston letter. The message of Governor Cleaves to the Maine legislature reveals none of that antipathy to the Australian ballot law which some of his party's prominent leaders have voiced of late, and it does not seem probable that the State will revert to the old methods so favorable to venality and partisan trickery. The legislature of that State will, however, be compelled to face two movements, one to abolish State prohibition of the liquor traffic and the other to strengthen existing law and make prosecutions easier and more deterrent in their effect. It is useless to deny that the present law is evaded in many of the towns and cities of the State, where liquor is to be had for the asking. The people of Maine probably are not in favor of revoking the prohibitory law, though such is the tendency of the times elsewhere, but if they wish to see it retained they must enforce it.

Governor Levi P. Morton sent a sensible, non-partisan message to the New York legislature, and followed it up with nominations that on the whole are excellent. New York City hereafter will have in Dr. Alvah H. Doty a health officer of the port, who is qualified to hold the position, who has the confidence of the medical profession and can be counted upon to administer the office with due regard to the interests of the city and nation, and without any reference to the desires of politicians. This appointment has more than local interest. New York City is the mouth of the nation from which it is desirable to keep out plague bacilli of all kinds. The nomination of a bitter partisan as superintendent of public works, carrying as it does the disposal of a vast amount of patronage, is interpreted as showing that Mr. Morton is not free entirely from the control of Mr. T. C. Platt, nor do some of the first acts of the

legislature promise much better for the best interests of the State or of New York City in the struggle which is going on there. Mr. Hamilton Fish, the new speaker of the House, is the son of a great man, but he was elected by a combination of men not in sympathy with the best ideals. The legislature already has before it a power of removal bill which gives the requisite power to Mayor Strong to surround himself with subordinates in sympathy with the principles he has sworn to maintain. There is nothing to prevent the passage of this bill save the insistence by Mr. Platt that he shall name some of the men to fill the offices. It appears now as if the city of Brooklyn would be investigated by a legislative committee.

The unrest in the industrial world naturally called forth comment from some of the governors, and legislatures will probably attempt to solve the problem. Pennsylvania's governor pointed to Massachusetts's successful record of a board of arbitration and conciliation, and Governor Rich of Michigan suggested the incorporation of bodies of organized labor, he holding that not until labor is made as responsible for its breaches of contract as is organized capital can it be dealt with satisfactorily by the courts.

The legislature of Massachusetts will be compelled to face certain propositions affecting the retail trade in intoxicants and the vice of gambling. Some of these will come from moralists and some from men engaged in the actual work of enforcing the present laws. There are many wise and influential men who are convinced that the license system can be bettered by the gradual substitution of the Norwegian company system, which eliminates private profits, and a bill making this system applicable to a restricted number of cities will come before the legislature. Then the police commissioners of the city of Boston will ask that the governor be given authority to appoint an inspector of liquors for the city and provide for his support and his assistants, to the end that the present system of adulteration of liquors may be curtailed, if not stopped. The same board also will ask the legislature to authorize the arrest and punishment of persons found present in poolrooms, a provision that if adopted would go far toward reducing the number of gamblers. Governor Greenhalge speaks enthusiastically of the success of the license commission system. Should it prove to be such a success, other cities will be found coming to the legislature and asking to be relieved from "home rule" in this important matter, all of which may be necessary, viewed from the standpoint of social improvement, but it is not very complimentary to municipal self-respect or very loyal to time-honored habits of self-government in Massachusetts. Moreover, it is an indictment of the present license system, justifying the attempt to secure another in which personal profit and political corruption are not so inseparable.

The presence in this country of two eminent English trades unionists—Mr. David Holmes and Mr. John Burns—and their advice given to our working men have more than usual significance. They came to bear the fraternal greetings of English trades unionists to the American Federation of Labor. This fact testifies to the solidarity of labor throughout the English speaking

world, and the substantial unity of the problem and the possibility of one nation aiding another in its solution. However, an analysis of the messages of the two men reveals at once the divergence of opinion that exists in England, that exists here, as to the proper attitude of the trades unionist toward other factors of the community's life. "Organize thoroughly, never enter on a strike unless well equipped with funds, compel legislation by convincing fair-minded men of all parties of the essential justice of your cause," says Mr. Holmes. "Organize, bury your factional differences, become advocates of municipal ownership of natural monopolies, go into politics as trades unionists, and strive for ultimate socialism," says Mr. Burns. No one who heard Mr. Burns at the Faneuil Hall meeting in Boston could fail to be impressed with the sincerity or the ability of the man. But he had to witness there revelations of factional jealousies and differing opinions among American wage-earners which stirred his indignation, and may have made him despond of seeing his program realized in this country, with its traditions and habits of individualism and its heterogeneous and independent population. His gospel of good citizenship, of municipal regeneration, is a superb message, and if men of like caliber and ideals can be developed among the wage-earners of this country they will add wonderfully to the volume of rising sentiment in favor of better municipal government. Those who saw the enthusiasm with which Mr. Burns's more radical views were received realized, if they never had before, that a ferment is at work among the masses that means reconstruction, if not revolution.

The situation in Haverhill, Mass., is proof of this. Wage-earners, most of the business men and professional men and clergymen are giving their moral and financial support to a limited body of wage-earners who have refused to work longer under a system of contracts by which their right to strike was abridged and a pecuniary penalty imposed upon all who broke their forced contract. Sympathy for the unfortunate few has led the many to cease work. Industry in the shoe factories of that thriving city is at a standstill, and public sentiment is arrayed against a few men, who fall back upon what a few years ago would have been an undisputed axiom, viz., that they have the right to do business as they please. Today society questions that right; the phrase "living wage" is becoming common in New England as in old England, and women of ability and influence, like Lady Henry Somerset and Frances E. Willard, do not hesitate for an instant in journeying to Haverhill, identifying themselves with their sisters there and pleading their cause.

It has been said that had Mr. Jewett been permitted to participate in the investigations of the Armenian atrocities he might have been taunted by some of the Kurdish chieftains with the old adage, "People who live in glass houses should not throw stones." In other words, we have disorder and outrages enough in this country to justify the interference of a commission of benevolent Turkish or Kurdish reformers—if such individuals can be imagined. Sacramento, Cal., is in a state of terror and the citizens are organizing a vigilance committee. Georgia has had a race war and several

lynchings within a fortnight. And a judge of an Ohio court has virtually said to the State of Kentucky, "Not until you give your pledge as a commonwealth that lynchings shall cease within your bounds will I honor your writs of extradition and hand over to your officials colored men charged with murder or attempts at murder." We suspect that this case, tried by Judge Buchwalter in Cincinnati, is likely to become historic. The fugitive was a clergyman, Rev. A. S. Hampton. He was charged with shooting and wounding a white man in Green County. The Ohio judge at first refused to deliver Hampton to the Kentucky officials unless he had assurance from the governor of Kentucky and from the judge of the trial court that Hampton would be protected from violence and given a fair trial. No such assurance being given after a lapse of adequate time for its receipt, the judge discharged the fugitive, on the broad ground that the prisoner would die without legal process if delivered over. Now it is obvious that this is a breach of comity between States, an assumption of superiority by one, and it will be interesting to see whether the matter is followed up or allowed to drop. It is a case of moral *versus* technical rights, of the duty of a court to be cognizant of facts other than those directly before it. Nineteen lynchings in Kentucky within a comparatively short time, and one of the victims a man surrendered by an Ohio court, justify, so Judge Buchwalter thinks, his action.

After patient labor and skillful diplomacy the United States had, at the close of 1892, built up a reciprocal trade with European countries by which all concerned were deriving the maximum of profit possible under such a system. Congress at its last session not only ruthlessly destroyed this trade, but in its vain endeavors to legislate for the interests of the people, as well as to do no harm to the sugar trust, it discriminated against the beet sugar grown in European countries and at the same time crippled the beet-growing industry in this country. As a result of this iconoclastic legislation our producers have had to suffer ever since, each week has seen a retaliatory act of discrimination by European powers, the Department of State has numerous protests in its files and new causes for friction with other powers, and the diminished national revenue testifies to the suicidal quality of the policy. Moreover, the Democratic party, which is held responsible for the legislation, faces the wrath of a rapidly increasing body of producers who find European markets closed against their products. This unpleasant situation for the dominant party and unfavorable outlook for many of the business men of the country might be remedied now by Congress if it could rise above partisanship and pride and bravely acknowledge its error. But the party is drifting along rudderless. It faces an even graver issue today, with divided forces and counsels, and the prospect now is that nothing but a special session of the next Congress, to be called together next spring, can be relied upon to attempt to settle grave national problems. Then a party comes into power in Congress that is constructive, is positive, is less sectional, more national in its ideals and more homogeneous in character.

Great Britain and Russia, it is said, have come to an understanding respecting their

rights in the Pamirs. If this be so a long-standing *crux* of controversy has been removed, and Russia is freer to give attention to her comprehensive schemes for the subjugation and government of territory in Central and Northern Asia. So much information as comes to the surface respecting the new czar continues to be favorable, telling of amnesty given recently to 20,000 political prisoners, and a decree making the religious faiths of candidates no test of fitness for office. Great Britain has not shown her hand as yet in the policy of Armenia's future, but Mr. Gladstone's speech has set continental diplomats wondering whether Lord Rosebery is equally truculent. A crisis in Bulgarian affairs is imminent and that at any time may mean a reopening of the entire Eastern question. The queen of Great Britain, among many honors showered by her on her subjects, recently has conferred on Cecil Rhodes the title of privy councillor. For the creator of an empire in South Africa this seems a modest reward, but then Mr. Rhodes is young and, moreover, he is saucy at times and very independent. The French people, and especially the army, have witnessed an unusual spectacle and object lesson in the public humiliation and punishment of Captain Dreyfus, the Jew who sold French army secrets to the Germans. A traitor, denying his guilt to the end, he had to submit to the ordeal of public and professional scorn, to the removal of his insignia of rank and profession, to a march past 5,000 former comrades and then transportation to a military prison, where he will end his days. Thus closes the tragedy of a gambler who sold state secrets to gain the wherewithal to indulge in vice.

Rumors from the interior of Turkey in Asia tell of the assassination of the governor of Bitlis by an enraged and embittered Armenian, and of the closing of the mission stations and churches of the American Board. Neither of these rumors is credited, though the former is more probable than the latter, and neither event is impossible. Senator Hale of Maine presented a petition in the Senate last week which asks Congress to have some regard for the interests of American born citizens in Asiatic Turkey. The petition asks for increased consular representation in Turkey, and names Erzurum and Harpoot as strategic points to be manned. This petition, though not formally indorsed by the American Board, has its sympathy and the action would be in line with recognized needs as they have been borne in upon the officials by the experiences of recent years.

IN BRIEF.

We trust that the column headed Closet and Altar, which appears for the first time this week, will prove of much aid to the inner life of those who peruse it from week to week.

There is a saying of Anatole France which comes to mind whenever Mr. Ingersoll and his school become prominent: "If you doubt, hush, for whatever may be your speech to speak is to affirm."

The *Outlook* celebrates its twenty-fifth anniversary with a history of its career and a statement of its mission and purposes. The *Outlook* has been and is in the van in the remarkable recent evolution of religious journalism.

It is fitting to pay a tribute to the late Mr. Edward Heaton of New Haven, Ct. He set a reasonable limit to the wealth that he would

amass, and after he had secured the amount every cent of his very large income from his business was given to deserving causes and individuals.

The legal processes now being completed whereby the annual meetings of the Woman's Board may be held in November, the last of the January gatherings will take place next week in Berkeley Temple, Boston. The occasion will be of unusual interest, a fine list of speakers having been secured, Lady Henry Somerset among them.

To those who wish to preach on the Armenian massacres we beg leave to suggest that Rev. Dr. Joseph Parker of London recently found that Ezra furnished a point of departure for the most vivid and fervid sort of a sermon. Said Ezra—and Dr. Parker: "And when I heard this thing I rent my garment and my mantle, and plucked off the hair of my head and of my beard, and sat down astonished."

Albany, N. Y., has been cursed with a "ring" for many years. The "ring" to further its own interests has deprived the city of an adequate water supply. Because of scarcity of water the firemen were unable to attack or cope with the fire in the Delavan House. Because of this a dozen lives were lost. Such is the remorseless logic of civic indifference and partisanship in municipal administration.

Pastoral New Year's letters seem to be fully as numerous as usual, if we may judge from the specimens sent to us. They often carry with them printed copies of sermons, and always the fragrance of affection made stronger as pastor and people face the joys and toils of a new period of history. The custom is a good one, and these cheery greetings help us to feel a tie of love and purpose, binding together all the disciples of Christ.

The *Independent* has attempted a unique service by gathering the statistics of all the religious bodies in the United States for 1894, with reports of their condition from prominent members connected with them. Of course it is not possible for such statistics to be perfect, but they are interesting and suggestive. As compared with the census of 1890, these figures show a gain of 17,331 ministers, 12,180 churches and 2,357,206 communicants.

The Count of Aberdeen is old-fashioned enough to have family prayers. John Morley, when the guest of the Christian nobleman, never fails to attend prayers. Why? Because he believes as his host does? No. Because, first, he is a gentleman, and, second, because, as he says, "if only to renew his own sense of littleness amid the mysteries of life, and to begin the day with a feeling of fellowship in service with the humblest member of the household."

Gratifying alike to editors and publishers are these words, in a letter renewing his subscription, from a Maine railroad man who has been taking *The Congregationalist* for over a quarter of a century: "It is better than ever in form, matter and execution, and I do not see how it can be further improved. Even the advertisements are very interesting and attractive." We beg our good friend, however, not to exclude us from what has been called the largest room in the world—the room for improvement.

Letters of all sorts addressed to the members of *The Congregationalist's* Oriental Tour come pouring in daily. Commissions to bring home souvenirs from many of the places visited, remedies recommended for sea-sickness, exhortations to drink no wine, eulogies of particular dragomans and donkeys, descriptions of things which must be seen, requests to be employed as secretaries, interpreters, etc., all are examined and carefully filed away. The many good wishes sent us

from every quarter are received gratefully and will be shared by all the party.

In reporting the results of a conference of colporteurs recently held in Tokyo, Mr. Loomis, the agent of the American Bible Society, writes: "The business people, or merchants, as a class dislike Christianity because of the ethical teachings of the Bible. The sales are therefore largely among the officials and the working class." Perhaps there are some business men in America who would find, if they only stopped to analyze their feelings, that their dislike to Christianity arose from a precisely similar cause. Christ might have made more disciples if He had consented to make compromises, but a Christ who compromised with sin could not have been the Saviour of the world from sin.

The New York *Tribune* deemed it best to describe and condemn Dr. Parkhurst's statement criticising the last acts of the Lexow committee as "in substance a statement, at inordinate length, of Dr. Parkhurst's personal hostility to Mr. Byrnes." It is gratifying to see how the better thought of New York is challenging this interpretation of Dr. Parkhurst's motives. The *Tribune* and the *Evening Post* have had many letters showing that the rank and file have more faith in Dr. Parkhurst than they have in any other individual now prominent in the crusade against official venality. Dr. Meredith of Brooklyn sent a characteristic letter of dissent to the *Tribune*, full of loyalty to Dr. Parkhurst, and impaling the Lexow committee.

The article in this issue on the bearing of the war between China and Japan on the religious outlook for the latter country carries all the more weight because it is from the pen of a Japanese, who has been a pastor of a church in Tokyo and who is thoroughly conversant with the situation. Mr. Yokoi was a student at Andover several years ago and while there commended himself to the late Rev. W. E. Merriman, D. D., of this city, to such an extent that he and his friends aided Mr. Yokoi in establishing his Christian enterprise in Tokyo. Now he returns to this country for further study at Yale and is being heard in our churches, speaking with much acceptance on subjects which he is unusually well qualified to treat.

We fear the editor of the *Interior* is not wholly sanctified. He has stirred the wrath of his Presbyterian contemporaries by proposing their consolidation, and they have raised a chorus of oburgations in which the language of Canaan is greatly strained by their efforts to imitate his style. He slyly secured an enthusiastic indorsement of his paper from the Presbyterian home missionary secretaries by offering a premium to their treasury for new subscribers, and his contemporaries are perplexed to know which they ought to lash the harder, the editor or the secretaries. But none of them have thought of touching the *Interior's* tenderest point, the gorgeous portrait of its best girl on the cover page of its Christmas number.

The pastors of two of our largest and most influential New England churches last Sunday resigned their pastorates, and many of their people are sorrowing in consequence. Dr. Horton of Union Church, Providence, has decided to spend several months in foreign travel, but will be home in the autumn and will be ready to re-enter pastoral service. Dr. Calkins of the Eliot Church, Newton, though he greatly surprised his people by his resignation, announced that it had been for several years his intention to take this step at the fiftieth anniversary of the organization of the church. He has occupied this pastorate for fifteen years. It will be hard to fill these pulpits with as able ministers as those who are leaving them, and without doubt calls for their services elsewhere will not be wanting.

We have just put our eyes upon a document, the like of which in connection with a somewhat wide observation of ecclesiastical councils we have never seen. It is the record of the council which installed a pastor in a neighboring city last week, and is designed for the archives of the Congregational Library, which has a greedy appetite for such reports. But the form which this one has taken is the marvel. It is as dainty typographically as a Christmas booklet or a souvenir of an important public banquet. It will serve as a model for future documents of the kind. We understand that the scribe who prepared it had just been presented by his people with a type-writer. We should think he would be in great demand at all forthcoming councils hereabouts and that the important office of scribe would fall to him by unanimous consent.

That story of Bliss Perry's in our last week's issue incites a lawyer to write, saying that he approves of two of the adjectives which Mr. Perry's hero, Jepson, applies to human life, but doesn't like the third. The two which seem to him just are "droll" and "divine," but the one to which he takes exception is "pitiful." Our legal friend is placed where he has a full opportunity to see the seamy side of human nature, but he is so impressed with the courage and cheerfulness exhibited by the average mortal in his struggle against adverse fortune that he wishes the third adjective could have expressed this trait in human nature. It is an interesting question which this busy lawyer raises, and his optimism ought to be all the more contagious because few men see more of the dark side of life than the members of his profession. What think you, gentle reader, is it fair to call human life as a whole "pitiful"?

STAFF CORRESPONDENCE.

FROM BOSTON.

John Burns's Visit.

This unique person, agitator, legislator, administrator, ex-workman, M. P., London county councillor, known at home as "Honest John Burns," spent a day in the city last week, inspected the new Public Library, drove out to Cambridge, and in the evening addressed a stirring meeting in Faneuil Hall held under the auspices of the Central Labor Union. Labor leaders, members of the State Board of Arbitration, men like Robert Treat Paine, Robert A. Woods and Rev. W. T. Tomlinson, and women like Miss Frances E. Willard and Lady Henry Somerset sat about the platform. The floor was packed with wage-earners, and the galleries were filled with men and women in sympathy with organized labor but themselves identified with professional and mercantile circles.

The meeting was not without its dramatic incidents, and Mr. Burns had abundant opportunity to reveal the many aspects of his powerful personality. Trade unionists, socialists and anarchists were not disposed to forget their differences, even in the presence of a guest, and the first—but not last—hiss called from Mr. Burns a most vehement denunciation of the jealousies and lack of fraternal spirit which he has found so prevalent in labor circles in this country.

Mr. Burns is a forcible speaker, not elegant but convincing. He spares neither friend nor foe. He is a Socialist, hates anarchy and believes that you must learn to walk before you can run. He believes that municipal ownership of natural monopolies is as practicable in the United States as it has proved to be in Great Britain and Europe, and the responsibility for the exist-

ence of private monopolies he places at the doors of wage-earners, who, having the ballot, do not enter politics and usher in the better day. No one who heard him or saw the enthusiasm which he and his views aroused could fail to be impressed with the significance of the scene. Mr. Burns admires Boston, and certainly his words in Boston increased men's respect for him.

The Reception to Lady Somerset.

Quite in contrast to the motley company that thronged to Faneuil Hall to hear John Burns was the select and brilliant assemblage in Music Hall the following evening convened by the W. C. T. U. to honor Lady Somerset. During her stay in Boston, which is now drawing to its close, she has been the recipient of many social and public courtesies, but this event in Music Hall eclipsed them all in the representative character of the company, in the elegance of all the arrangements and accessories and in its impressiveness. The large auditorium was in festal array and never looked more attractive, the interblending of the flags and shields of England and America being especially noticeable and illustrating objectively the points made by more than one speaker. The programs of parchment with gold lettering were embellished with a picture of Eastnor Castle, Lady Somerset's beautiful home. Mrs. S. S. Fessenden presided with dignity and grace, and she had about her at the table of honor men and women of culture and prominence in the social, intellectual, professional and civic life of the community.

The speaking lasted for nearly three hours. Local pastors, in the persons of Dr. Arthur Little, Dr. W. W. Ramsay and Rev. I. J. Lansing, bore their part. Mr. S. B. Capen spoke forceful words in the interests of the homes of the people. Father Endeavor Clark, just home from the other side of the Atlantic, told of the frequent evidences he had found in his wide journeyings of the noble achievements of W. C. T. U. workers. It fell, however, to the women, as was natural and right, to do the larger part of the evening's speaking. Mrs. Mary A. Livermore emphasized the growth in modern days of the spirit that is willing and desires to serve. Mrs. Louise Chandler Moulton contributed a charming poem in honor of the guest of the evening. Professor Hayes of Wellesley predicted the gains and advantages which will accrue to the women of the future. Mrs. Amie Hicks of London, representing the wage-earners of London, pleaded tenderly for her oppressed sisters.

The two most notable speeches, as was to be expected, were those of Miss Willard and Lady Somerset. The former, after narrating incidents of her friend's earlier years, passed to a consideration of the social problems of the day, declaring herself a socialist and specifying particulars, such as the assumption of the railroads and the building of decent dwellings for the poor, in which she would like to see the extension of the power of the people as a whole. Lady Somerset skillfully turned aside the stream of praise which had been flowing in upon her all the evening by accepting it for her fellow worker and not for herself. Yet that she cherished a great appreciation of the kindnesses extended her was evident in all that she said. Like Miss Willard, she took somewhat advanced ground respecting current problems, but championed her positions with such modesty and tolerance for

others as to disarm criticism. She felt that the great castles and estates in England are bound, in time, to give place to a different system, and, though studiously avoiding the rôle of critic of America, she hoped that while reformers in England were trying to do away with the aristocracy of birth there would not grow up here an aristocracy of wealth.

Palatial Halls for Legislators.

Lovers of good citizenship, no less than of art, should visit the new addition to the State House—the people's own building—would they learn something of the possibilities of modern construction as to magnificence, utility and convenience. Entering *via* the old building only serves to magnify the impressions of the new, which in turn causes an aversion to passing again out through the old. Practically complete now is the great structure, and ere long the government servants, who have necessarily been housed in neighboring and remote places, will be gathered with the rest of the great legislative flock on government ground.

Only the finest material and labor have been employed throughout, and it is of more than ordinary interest to know that they both have been secured almost entirely within the boundaries of New England. The results of combined skill and study are evident in the exterior work and the perfect finish of the interior. Of the former, Vermont marble, Hallowell granite and buff bricks are the chief components, while within the materials are marble, granolithic, enameled brick and mosaic work, together with select wood and wrought iron finishings. The representatives' hall is a place of supreme luxury, and the library and some other rooms are exquisitely furnished. It is a delight to mount the broad staircases and to promenade the spacious halls. The means of lighting, heating and ventilation are of the latest improved types, to which, through experts, particular attention has been given with most satisfactory results.

Begun early in 1890, the construction has proceeded continuously for five years, the total expense thus far being about \$4,000,000, of which \$2,000,000 have been expended on the building alone, the remainder on land, furnishings, etc. The connecting section, in which will be the memorial hall, is not as yet finished. To citizens as to legislators should this grand exhibit appear as a monument of nobility and strength, to which all parts of the commonwealth may look with just pride, and to which they should be inspired to send only deserving representatives.

The First Building of the Christian Scientists.

Connected with the completion of the new Christian Science temple are several features of special remark. It stands at the corner of Norway and Falmouth Streets as a testimonial to Mrs. Mary B. Eddy, the recognized leader and founder of the sect, on a lot of land which she gave to the church at a cost of \$40,000. So generous have the subscriptions been that after the total cost of \$200,000 was entirely covered money continued to pour in at such a rate that a cessation of contributions was demanded. The building is of granite and sandstone, octagonal in shape and of unusually durable appearance. Its seating capacity will be about 1,100, but several hundred more persons may be accommodated within its walls. The interior is made

attractive by its rich furnishings and mural decorations, and in all the details great caution has been taken to render the building as fire-proof as possible. The large central skylight in the roof and the other windows are of colored glass, and the latter represent scenes from the Bible. The "mothers' room" was built and furnished by the children, who raised \$4,000 for the purpose. In it are appropriate emblems and decorations, including an ancient lamp which came from Athens and which will be kept burning night and day.

Christian Scientists are said now to number between one and two hundred thousand, over 3,500 of whom constitute the congregation in this city. Their representative books are the Bible and Science and Health, a volume written by Mrs. Eddy at the time of the organization in 1879.

The dedication services, Jan. 7, were conducted in a unique manner, the exercises being repeated three times after the first service, for the convenience of four distinct congregations, aggregating nearly 6,000 persons. Members were present from all parts of New England, from New York and from more distant States. The exercises were of simple character, the chief feature being the sermon, written by Mrs. Eddy, but read by another in her absence, which was intentional, owing to her desire to discourage any personal worship by her followers. The text was Ps. 36: 8: "They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures." The floral decorations and the special music by the combined choirs of this and the New York church added much to the attractiveness of the services.

Vassar's President Honored.

Vassar College is only thirty-four years old, but it was early patronized by Bostonians, and its Boston alumnae last week on Wednesday celebrated the twentieth anniversary of their organization at the residence of their president, Miss Sarah L. Day, 280 Newbury Street. President Taylor of Vassar and Miss Day received the guests, of whom there was a large and distinguished company, including Presidents Eliot of Harvard, Seelye of Smith, Gates of Amherst and Walker of the Institute of Technology, Dr. Webster of Wellesley, Dr. Tetlow of the Girls' Latin School, a number of the professors of Harvard and other colleges, Lady Henry Somerset, Miss Frances E. Willard, many of the pastors and prominent citizens of Boston and vicinity. Vassar could hardly ask for more honorable recognition from this section than it received at this notable reception to its president.

FROM NEW YORK.

Our New Brooms.

The new governor, new legislature, new mayor and some of the new city officers are getting into their places, many more of the rejected are making ready to step down and out shortly in favor of men promising to do better than their predecessors, and the people look happier than they have for many a long month. True, there is misgiving in the minds of some as to what seems to them rather a "petering out" of the police investigation, leaving so many of the chief sinners and their misdeeds unexposed, save by implication. But there is a general expectation that the investigating committee will be recommissioned and its good work completed, and that the legis-

lature's early passage of the "power of removal" bill will enable the mayor to make a clean sweep of the pestilent crowd.

Dr. Parkhurst.

Dr. Parkhurst's latest paper, following swiftly on the committee's adjournment, sharply arraigning its gentle treatment of Superintendent Byrnes and handling without gloves that officer himself, took by surprise the public generally. The superintendent's valuable, if rather tardy, help in the investigation had led the bulk of the people to condone his earlier shortcomings, and to look toward him as probably the one best able to reconstruct the department, if not also to be its head. But the discussion called out by the paper shows a marked change in public sentiment toward the superintendent and proves the strength of popular trust in the man who, though "only a minister," has been able in three years to bring about at least the beginning of reforms which the chief officer confessed were too much for him with all his official power and thirty years' experience. That position calls for one who knows men, the good and the bad, a man of honest purpose, fearless heart, ready resources, persistent will, as well as uncommon strength of elbow. The mayor means to find him, and all the people say "Amen!" The contributions to the "Parkhurst Memorial" amounted to nearly \$16,000 on Jan. 4.

Mud Transit.

In one respect the change comes not inopportunely. Since our first (and latest) snowstorm the streets have been in a worse condition than for several years, and next to nothing has been done to make traffic tolerable. Street cars, loaded carts, fine carriages, all manner of vehicles, all in each other's way, have to crawl through mud between walls of filthy snow, with stops at every crossing, rasping to the temper of passengers and perilously near to the ruin of the good nature of conductors and drivers. The new street commissioner, from whom much is reasonably expected, does not come in till the 15th. Meantime there is danger that the operators of other roads may come to be too much like many of those on the Broadway cable line, cruelly indifferent to the discomfort of passengers, women as well as men, and however old or infirm they may be. That road is uncomfortable and dangerous enough at the best, with its contrivances for "yanking" the human system around curves like that at Union Square. Its suffering victims might at least have decent, not to say courteous, treatment during the painful transit.

Brooklyn Investigation.

And now, both warned and encouraged by the work of the Lexow Committee, Brooklyn has thoroughly waked up to the notorious abuses long prevalent in the various departments of its municipal government. One of its legislators, believed to be honest and who has behind him the Brooklyn Law Enforcement Society, has introduced into the assembly a bill calling for a committee of five to investigate the administration of every department of the city and county governments, civil, criminal and judicial, and also of the New York and Brooklyn bridge. Profiting by the Lexow experience, the bill is prepared with great care, and its friends claim that it provides for an investigation of much wider scope and more definite results than that lately closed on this side of the river.

Trolley Murders.

Brooklyn is getting more than usually excited over the increasingly frequent deaths caused by its trolley roads. Mayor Schieren, whose partner was one of the latest victims, has summoned a committee of five competent and trusted citizens to act with him and the State railroad commission in getting at the occasion of the accidents, so often fatal, and planning for their future prevention.

Dr. Talmage.

Dr. Talmage says of his new arrangement for preaching Sunday afternoons in the New York Academy of Music that it decides his field of work for the rest of his life, and he feels good for twenty years. Though his home will be in Brooklyn, his work will be in New York, preaching, lecturing, writing for magazines and newspapers, editing his *Christian Herald*, etc. He reports the receipt of communications from nine churches and from an important syndicate in London, in regard to his services, and that some of his offers for lectures are almost fabulous. He says that newspaper syndicates publish more than 10,000,000 copies of his sermons every week, and that a syndicate of 1,500 more journals has lately been added to the number. The doctor made a wise preparation for his new enterprise by listening last Sunday to the sound discourses of that sterling preacher, Dr. Behrends. There is talk of uniting what is left of the third Tabernacle congregation with the Bedford Reformed Church, Brooklyn.

Dr. McGlynn.

The decrees of high Catholic dignitaries, it appears, are sometimes reversed, despite the common notion to the contrary. When Dr. McGlynn, eight years ago, was removed from St. Stephen's and silenced by Archbishop Corrigan, it was generally felt that the verdict was final. But somehow—few people seem able to tell just how, though some say it is the work of Mgr. Satolli, who two years ago removed the censures—a reconciliation has come about. Dr. McGlynn, restored to his clerical standing, celebrated high mass and preached at the Church of the Holy Cross on the last Sabbath of the year, and was presented by his friends with a purse of \$2,000. He has been put in temporary charge of a church in Newburg, and will soon be back here, very likely in St. Stephen's. That church, freed from debt, was last week consecrated by the archbishop and several bishops, Dr. McGlynn taking part in the very elaborate ceremonial. And all this reversal of decrees without signs of "change of heart" in the independent priest, showing that New York is not Rome.

Compulsory Schooling.

No little interest is felt here among friends of education in regard to the new law which went into effect Jan. 1, compelling the attendance of children in our schools. Thousands of children, particularly those of foreign parents, have long been roaming the streets or engaged in petty peddling, running of errands or begging in school hours, despite the old half-forgotten laws to the contrary. The new law is strict, has a special corps of officers for its enforcement, and has these conditions to help those officers: the school district failing to enforce the law shall be deprived of one-half of its school money appropriation; and parents or guardians failing to send their children to school

shall be fined five cents for each failure—a small sum, indeed, but enough to be felt by most foreign parents with their proverbially large households. Habitual truants are liable to arrest without warrant and sent by the magistrate to an orphan asylum, a truant school or other suitable place where they can be compelled to attend school. The working of the law will be carefully watched.

HUNTINGTON.

FROM THE INTERIOR.**The University Convocation.**

The ninth quarterly convocation of the University of Chicago was held in the Auditorium Jan. 2. There was a very large audience. As had been anticipated, another gift from Mr. Rockefeller was announced. This time it was \$175,000 toward the current expenses for a year from next July. This secures the university an income of \$600,000 for its working fund for a year. Many a college whose graduates have become famous would rejoice could it report a capital equal to annual outgoes of this new university. Mr. Ryerson has added \$10,000 to previous gifts for apparatus for the Ryerson Physical Laboratory. He has also given a collection of 200 pieces of Indian pottery from Mexico, and twenty-five samples of Mexican weaving. Mrs. Haskell has paid over to the university another \$20,000 for a lectureship on the relation of Christianity to other religions, to be known as the John H. Barrows lectureship. The lectures are to be given in Calcutta, Bombay and Madras, if it seem best. Work on the Semitic Museum building, for which Mrs. Haskell has provided the means, will be begun in the early spring. Gifts were also reported from Mrs. Snell and Mrs. George E. Adams for furniture, rugs, decorations, etc., for the Foster and Snell dormitories used by the ladies of the university. Mrs. White of Evanston gave her husband's law library and other valuable books, with the cases in which they have been kept, as the nucleus for the coming law library of the university.

There are now 175 persons connected with the faculty. During the last quarter the names of 1,000 students have been on the roll. This is a gain of thirty-three and a third per cent. over the attendance of the corresponding quarter last year. President Harper in his address advocated football and other college athletics, but said they should be kept under the control of the faculty, and that no man who disgraced the university by his brutality once should have an opportunity to do so again. The president said that college athletics should be redeemed from the disgrace into which they had fallen at the hands of pugilists and gamblers.

The address of the evening was by Hon. Seth Low, president of Columbia College, New York. His theme was *The University and Its Relations to Questions of the Times*. He handled it in a practical and interesting way, and was listened to with great delight. He made it clear that it is the duty of the university to give its students a perspective, that is, make it possible for them to see the problems and achievements of the present as a background for the past. He was outspoken in condemnation of the spoils system and in his advocacy of an honest civil service. Instead of being discouraged by the present disagreements between capital and labor, he gave it as his opinion that the outlook is

hopeful, and that great good is to come to both laborer and employer through organization. These questions, President Low thinks, the university ought to discuss, and that as a result of these discussions the threatening aspect of socialism and anarchy will pass away. For unjust corporations he had scathing rebukes, as also for unjust labor combinations. Taken as a whole, this convocation address was one of the best yet delivered.

Anniversary of the Parliament of Religions.

It is not unnatural that some of those most prominent in this parliament should be desirous of celebrating its first anniversary. Quite a large and enthusiastic company gathered in the Auditorium Tuesday evening to listen to addresses from Mr. Bonney, at whose suggestion the parliament became a fact, Mrs. Henrotin, Dr. L. P. Mercer, Jenkins Lloyd Jones and others who were prominently connected with it. Dr. Gunsaulus read an appropriate poem. The lateness of the hour prevented several from speaking whose names were on the program. In spite of the criticisms of the parliament which have appeared in various journals, it is the general feeling here that the good which has resulted from it will far outweigh the harm it may here and there occasion.

The Art Institute.

One of the attractions of the city is the Art Institute. Few, even of our own citizens, realize what treasures of art we have among us. New Year's Day the members of the Society of Antiquaries had an opportunity of viewing a portrait loan collection of almost priceless value. Many of the late Mr. Healey's portraits were on exhibition, while those in the McCormick room elicited universal praise.

New Year's Calls.

The First Church this year revived the custom, which has latterly fallen into disuse among us, of receiving calls, and under the auspices of a large and efficient committee of ladies gave a reception to Dr. Goodwin, who has just completed the twenty-seventh year of his pastorate. More than a thousand persons availed themselves of the privilege of wishing him a happy New Year and of enjoying the society of friends whom they rarely meet. A handsome crayon portrait of the doctor was placed upon the walls of the church parlor, and near it the portrait of Mr. T. M. Avery, now of Plymouth Church, but for more than a score of years one of the pillars of the old First. It is matter of common report that Dr. Goodwin never preached so well as now, and that, in spite of the fact that his church has now become a down-town church, its audiences are steadily increasing. Happy the pastor whose friends, like the noble men and women in this church, are willing to stand by him through periods of change in population which threaten to jeopardize the existence of the church to which he ministers, but which finally result in securing for it a larger constituency than ever, and one more in need of the gospel than that which it has lost. In spite of the fact that to nearly every church in the suburbs this First Church has made generous contributions of her best members, and has often followed their departure with gifts of money to the struggling organizations into which these members have gone, in all that goes to make up a church this body of believers was never stronger

than today. Nor was the desire ever stronger than at present that for many a year Dr. Goodwin may continue to occupy the pulpit he has so long honored.

The Lincoln Monument.

It has long been a source of regret to the friends of our martyred president that his monument at Springfield is showing signs of age and is sadly in need of repairs. At a large and enthusiastic meeting in Central Music Hall Saturday evening the offer of the National Lincoln Monument Association to turn over the property to the State, on condition that the grounds and the monument be kept in repair, was considered and heartily approved. It was felt that as Mr. Lincoln belongs to Illinois the State of his adoption should assume the care of the monument in his honor, and that it is in the highest degree proper that a State without a debt should be willing to expend whatever is needful to complete the monument according to its original design, and transmit it to coming generations as one of its most precious treasures. Resolutions urging the acceptance of the monument from those having it in charge, and under the conditions imposed, were unanimously adopted. One of the features of the evening was the reading of a poem on Lincoln by Dr. Gunsaulus.

New Year's Services in the Churches.

As usual the Episcopal and Roman Catholic churches celebrated the day with elaborate services of song. In the other churches the season of the year was remembered and spoken of on Sunday. Dr. Gunsaulus's sermon on Old Age was appropriate both as a closing discourse for the year and as an opening sermon for the New Year. Sunday evening in the First Church the society to secure Sunday rest had a meeting. President C. A. Blanchard was the principal speaker, although Dr. Goodwin and Secretary W. W. Clark added a few words in explanation and approval of the proposed work of the society.

Civil Service for Our Police.

As the first fruits of the report of Mayor Hopkins's committee, the North Side police were last week subjected to an examination into their fitness for the place they occupy. Most of the questions were simple and easy. They were adapted not merely to the capacity of the men who were to answer them, but were designed to show the examiners in what light the ordinary policeman looks upon his work. Most of those who have submitted to the examination passed, though for some of them it was by the "skin of the teeth." It is said that one of the answers to the question, What is a misdemeanor? was, An act of the council. With such a council as we have had this was not so far out of the way as it might have been. Men who had been on the service ten years were not examined. Others received a credit of five on a scale of a hundred for every year they had served.

Ministers' Meeting.

Last Monday those present were entertained with a chapter from Rev. Mr. Campbell's forthcoming book on The Indwelling Christ. Mr. Campbell, as many of the readers of *The Congregationalist* will remember, is the author of that very thoughtful and valuable little book entitled, *Unto the Uttermost*. The chapter which he read to us excited our desire to have the book in our hands as soon as possible. Written in beautiful style, clear and direct,

its thought is at once profound and inspiring.

Chicago, Jan. 5.

FRANKLIN.

FROM THE NORTHWEST.

Good City Government.

One of the outgrowths of the past year's agitation and especially of the recent national convention in Minneapolis is the new energy which the local league is showing. It is organizing in all the wards and these together are to form a strong central organization. The executive committee is making a canvass among our citizens to enlist a large number for the purpose of creating a strong home rule sentiment as matters of vital importance will come before our State Legislature regarding city charter laws, in which the larger cities are especially concerned. The league finds two strong allies in the Board of Trade and the Commercial Club, whose membership includes a large number of our best men in professions and in business. The league is also determined to put the ax to the root of the tree of evil—the primaries—and take an active part in municipal nominations.

The citizens of St. Paul are wide awake to the great defects of their city charter, and the leading men are holding conferences to formulate as nearly as possible what measures their legislators shall urge for the sake of getting a better charter. One of the leading issues for our lawmakers this winter will be laws regulating municipalities. The conviction for a home rule charter bill is growing rapidly in the larger cities of the Northwest, and the issue will be strongly urged upon our present Legislature. If the larger cities of the State, especially the Twin Cities, could get such a bill passed as the State of Missouri has, there would be incalculable gain, especially in the executive and judicial departments.

Patrol Limits.

In the general discussion and investigation of our urban affairs in respect to the saloon, the one greatest rock of defense is our admirable patrol limits in Minneapolis. The far-reaching influence of this special bill is constantly becoming more apparent. In a city of over 200,000 inhabitants, in more than two-thirds of the voting precincts there is no saloon. In the first and third wards the influence of the saloon in politics, in some ways, is felt, but in other districts of the city the saloon man has no more to do with controlling elections than the grocery man or dry goods merchant. That the down-town saloon has no political power to speak of is a fact which was thoroughly demonstrated in the elections of 1892 and 1894. Eager as our legislators are for a new charter, they will almost to a man vote against it if in any way it is not made perfectly clear that the present patrol limits will be preserved and made still narrower as moral conviction rises until the saloon as an institution shall be crowded out. Those who have evil designs upon the present restrictions ask that it be left to a four-fifths vote of the common council to change these limits, but the men who have the interest and welfare of the city at heart see no reasons for this compromise, which might be a backward step. No other city in the United States of the same size has in hand so well the forces which are to abolish the institutional saloon, and the Yankee grit of our citizens will not suffer an inch of retreat.

Annual Survey.

Most of our churches close their year

with the calendar year, and while the accessions have not been as large as last year—on account of the Mills meetings in 1894—in many other respects, in the face of the times, the year has been one of marked growth. The aggregate of benevolences will be larger than was expected, and this means that the many have given cheerfully, and in many instances self-denyingly, what they could rather than the few out of their abundance, as in some former years. One new and promising church has been added to our number in Minneapolis. The Milton Street Branch of Park Church, St. Paul, is in the midst of a large, unchurched community, and the work is growing so rapidly that preliminary steps have already been taken for organizing a church and the council will soon be called. Plymouth, St. Paul, being a down-town church in the midst of other churches, has peculiarly perplexing problems to meet. Her up-town members are constantly getting letters to unite with churches nearer where they live, and this takes many of their best supporters away from them. There is a strong sentiment in the church to vote to disband and make Plymouth and the People's Church parishes one. In case this should be brought about, it would give our denomination a strong down-town church and such a center of influence as we have never had in the city.

Ministers' Meetings.

The meetings lately have been discussions on the relation of social problems to the church. Several strong papers have been given and the after discussion showed how thoroughly our pastors appreciate the importance of these questions. The mid-winter picnic of our ministers and their families was held last Friday afternoon and evening in Park Avenue Church. This is always a profitable and enjoyable meeting. Aside from the literary program the fellowship adds not a little to our Congregational *esprit de corps*.

Pilgrim Church, Duluth.

Within eighteen months the East has drawn overmuch on our Minnesota ministers, taking some of our best men, and for a time it looked as though the tide was always to be an outgoing one. But the acceptance by Rev. C. H. Patton of New Jersey of his call to the pastorate of Pilgrim Church assures us that the tide is coming in. The church is to be congratulated in securing such a successor to the long and patriarchal pastorate of Rev. E. M. Noyes. We also are glad to welcome this promising young minister to this wide open door of influence at the head of the unsalted sea. The bishop of Pilgrim Church has a large field, and the churches of Minnesota await eagerly the coming of this new pastor.

The Christian Way.

This is a new monthly edited and published by Prof. A. H. Pearson of Carleton College. The aim of the paper is to hold fast to the great missionary idea of the early church. Most of the letters and papers are from workers in the foreign field, and they are singularly suggestive and helpful. Carleton College is a great center for mission work. This fact, in addition to Professor Pearson's rare adaptability for such work, is making this paper a valuable missionary organ with a rapidly increasing circulation.

Jan. 2.

J. A. S.

CURRENT THOUGHT.

AT HOME.

The *Review of Reviews*, commenting on the results of the recent municipal elections in New England, says: "New England should learn that no real good can ever come from a reopening of this license question at the yearly municipal elections. It is a matter that should be settled upon some dignified basis, once for all. At least it should not be opened oftener than once in ten years; and then it should be considered apart from ordinary municipal elections and made to stand or fall upon its separate merits. The perpetual intrusion of this issue of policy as to the liquor traffic weakens public interest in other important phases of municipal life, and is profitable neither to the temperance party nor to the saloon party. Massachusetts ought to find a better way to deal with the question." Mr. W. T. Stead, commenting on the result of the recent election in London, in which the interests of the schools were at stake, points out that it was owing to "the fitful operation of the cumulative vote" that a party with a majority of about 130,000 voters finds itself in a minority of three in the school board. This fact should not be forgotten by those who are urged to accept "proportional representation" as the solution of our municipal evils.

Prof. Borden P. Bowne of Boston University, writing on *The Deceit of Words* in the *Christian Advocate*, says: "Speech is limited by the intention or by the context or by the subject matter, and would be intolerably tedious if all the implicit limitations were fully expressed. . . . Where it is desired to make a point against some one, it is thought a mark of exceeding acumen to insist on a literal dictionary interpretation. . . . The greatest sinners in this respect are lawyers and religious partisans. . . . How much even of Biblical language concerning God is manifestly figurative and not to be pressed to a literal significance. In what sense is God Father, or Christ Son? In what sense does the Spirit brood? In the former case even the most determined Trinitarian will find little in his thought beyond the conviction of a unique relation between God and Christ, the nature of which eludes positive apprehension. Many of our formulas in this field are negative rather than positive. They contain not so much a content which can be positively construed as a denial of certain views which are rejected as false. Many of our orthodox teachings concerning the nature of Christ are of this kind. Indeed, it is not too much to say that the weakness of human thought and the structure of human language make an absolute revelation, except with regard to a few elementary facts, impossible in our present state."

The fruitage of the life and work of some of the men at the Andover House is beginning to appear. No one can read Mr. Alvan F. Sanborn's article in the January *Forum* on *The Anatomy of a Tenement Street* without realizing that such a setting forth of facts furnishes the only safe basis for reform movements, and is far more likely to impel citizens to act than a more imaginary and less realistic statement would. Mr. Sanborn's observations on the morals and religion of the dwellers in Bulfinch Street are suggestive. "The most salient, and by all odds the most disastrous," moral defect, he declares, "is untruthfulness." Truthful to a large degree among themselves, "their relation to so much of the outside world as they are dependent on—principally employers, landlords and the visitors and agents of charitable societies—is one tangled web of deceit," and, he adds, "one is obliged to wonder how much of this chronic untruthfulness is due to real moral depravity and how much to well-meant intermeddling in their affairs by the well-to-do, since this intermeddling has not only made it pay well to deceive, but, as in trampdom, has made success in deceit a thing to be mightily proud of." Intemperance is found in both sexes,

and as much in the one sex as in the other." Sexual immorality exists here as everywhere, but it is not common enough to be appalling.

O. B. Frothingham, in the January *Journal of Hygiene*, says: "We have murdered the Sabbath just as we have murdered sleep. We have no day of rest in Protestant Christendom. . . . The excitements on Sunday are on the increase. If we do not get it our children's children will suffer. The old curse on laborers will be repeated; the vitality of men and women will be exhausted; the coming generations will be more and more puny; and we shall pay hard for the rest that once wooed us to health."

ABROAD.

The *British Weekly* says: "It was remarked of a great English theologian that the experience of bereavement brought home to him in an overpowering way the equality caused by death. This was R. L. Stevenson's mood. He looked upon men without envy, without undue pity, with great tolerance, with steady kindness. They were dying all of them, and he was to die sooner than most of them. Though capable at times of a fine anger, he was not much moved by personal wrongs. The beauty and the pitifulness of human affection touched him more deeply than anything else, so deeply that he spoke not much of it. . . . and though he traveled far in imagination and intellect from the covenanting belief, and even from his father's Christianity, he never lost his spirit of reverence, humility and trust. His friendship with the Samoan missionaries is well known; his bold and decided testimony to the value of their work will be long quoted. He did not disdain on occasion to speak at religious gatherings on the subjects which unite good men of every creed. His letters during the last years show that his mind was dwelling much on the deeper mysteries of the Christian faith. His favorite religious writer was John Bunyan."

DIFFICULT SAYINGS OF OUR LORD.

IV. HEAVEN AND RICHES.

BY PROF. MARCUS DODS, D. D.

In Matt. 19: 23, 24 we read: "Then said Jesus unto His disciples, Verily I say unto you, That a rich man shall hardly [i. e., with difficulty] enter into the kingdom of heaven. And again I say unto you, It is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God." Two difficulties have been found in these words; one with the simile, another with the substance of the saying.

Three different interpretations have been given to the simile. First, some of the less important manuscripts read *kamilon*, a cable, not *kamelon*, a camel. Accordingly, from Origen downwards, many have maintained that the words mean that it is easier for a thick rope to be threaded through a needle's eye than for a rich man to enter the kingdom. But the best manuscripts agree in reading *kamelon*, and in the face of their authority this interpretation cannot be maintained.

Second, Lord Nugent (*Lands Sacred and Classical*) relates that on leaving Hebron he was about to walk through the large gate, but his companions, seeing a team of camels approaching, desired him "to go through the needle's eye," in other words, through the small side gate. And he explains that through this small gate "the sumpter camel cannot pass unless with great difficulty, and stripped of its load, its trappings and its merchandise." Lady Duff Gordon (*Letters from Egypt*, p. 133) says: "Yesterday I saw a camel go through the eye of a

needle, i. e., the low arched door of an inclosure. He must kneel and bow his head to creep through, and thus the rich man must humble himself. See how a false translation spoils a good metaphor and turns a familiar simile into a ferociously communist sentiment." This interpretation is attractive, because it offers so excellent an analogy to the "strait gate," which if a man is to pass through he must strip himself of his wealth. The objection to it is that no evidence has been adduced that in the time of our Lord the side door of a city gate was known as "the needle's eye," and also that a third interpretation perfectly satisfies the words.

Third, this third interpretation accepts the words in their plain and obvious meaning. The fact is that the saying is a metaphor in common use among the Jews to express what is so arduous as to be almost impossible. John Lightfoot (*Horæ Hebraicæ*) gives instances of this use of the saying, although it is the elephant, not the camel, that is mentioned, as, to a braggart, "You are probably from Pumbeditha [the Jewish Abdera], where they can pass an elephant through a needle's eye." In the Koran the camel appears, as in Sura VII.: "Verily they who charge our signs with falsehood, heaven's gates shall not be opened to them, nor shall they enter paradise, until the camel passes through the eye of the needle." Here, evidently, it is impossibility that is depicted, and not only a difficult thing which is daily accomplished, such as Lady Duff Gordon saw.

The substance of the saying creates difficulty because at first sight it seems to bar heaven against the rich. It was uttered by our Lord in compassionate contemplation of the extreme difficulty the young man whom He had summoned to follow Him found in forsaking his possessions. It was an apology for him, anticipating the hard judgments which the twelve were likely to pronounce on his conduct, as if He said, "You do not know the difficulty, it is so great that only God's grace can make it possible." But that some rich men actually enter the kingdom is implied in His saying that "with God it is possible" [to enable them to enter]. The difficulty of entrance arises from the influence which is so commonly exerted by wealth to turn the thoughts of its possessor strongly toward itself and to produce within him the feeling of its importance and power, to the exclusion of spiritual powers and hopes. That this is what our Lord means is shown by the explanation recorded in Mark 10: 24. "How hard is it for them that trust in riches, to enter into the kingdom of God."

There is then no "communist sentiment," nor praise of poverty nor Ebionitism in question here, but merely the fact open to every one's observation—the power of wealth to engender pride of life, self-indulgence, oblivion of social responsibilities. There are rich men whose wealth is a means of grace to them, who, on account of their wealth and of their use of it, have a more abundant entrance ministered. But these are necessarily few, for few men are strong enough to carry the responsibility of great wealth, few are wise enough to see how to make a profitable use of it, and few have grace enough to give it all to Christ and seek to employ it for Him and not for themselves. No, after all, blessed are the poor; the higher things are easier for them.

The Religious Situation in Japan as Altered by the War.

By Rev. J. T. Yokoi, Tokyo.

To the friends of Christian missions no question regarding the present war is more the subject of anxious consideration than one relating to its possible effect on the religious situation in Japan. Some years ago a strong uprising of national sentiment took place, which has since profoundly exerted its influence on politics, literature and religion. And the Christian missions which made a phenomenal stride forward during the great Europeanizing period of 1884-1889 could not but greatly suffer when this reaction set in. Most of the methods which had been employed so successfully before were found to be inadequate and unsuited to the later entirely changed conditions. The work which seemed at one time about to carry the whole nation by an audacious dash was brought to a sudden and unexpected standstill. Such was the condition of things when the war broke out.

What will be the religious prospect now that the war has come to a successful issue? (1) Will the nation, flushed with success, be carried away by the ambition of military aggrandizement, so that henceforth all questions of religion and morals be thrown to the winds? (2) Will Buddhism, in view of its being the predominant religion of the people, regain its prestige and start on the career of reformation, and succeed in obtaining the full sympathy and respect of the nation? (3) Will "anti-foreign" reaction grow stronger, and what in particular will be the effect on the religious situation looked at from a missionary standpoint?

1. It will prove true, doubtless, that as a result of the war a considerable increase in the military and naval forces of the empire will take place. But I think it will not be as great as many would imagine it to be. It will be more marked in the navy than in the army, for the Japanese army, already numbering 75,000 men on peace and 200,000 on war footing, will be found to need, even in view of the enlarged sphere of operations, but a slight increase, say to bring the standing force up to 100,000, while the navy will be found to be by no means so adequate. Perhaps the fleet, which now numbers thirty-six ships and weighs 65,526 tons, will have to be doubled in the course of the next ten years, for which an increased yearly appropriation will be needed. On the other hand, there will be a strong counteracting influence against undue military expansion, in the natural ambition of the people to become a strong commercial power. Our military men will themselves readily see that unless the nation grows in commerce and manufactures no efficient fighting force could be safely maintained. I have myself no doubt that Japan will settle down after the war essentially a peace-loving nation. She will not, probably, be willing to enter again into any foreign war, unless compelled to do so through the aggressions of some European power. She will whet her ambition not merely to shine as a military power, but at the same time also a well-governed and well-educated, prosperous nation. I venture to predict, contrary to the misgivings of some well-meaning friends of Japan, that she will come out of the victorious war essentially sober and level-headed.

2. One great trouble with Buddhism is the fact that she is a child of pessimism. She is no longer young, but one of the oldest of religions, and, besides, she has migrated from the land of her birth to China, to Korea and to Japan. But with all this she has not, probably could not, cast aside her inherited characteristic. She will find herself impossible, I believe, saturated as she is with the pessimistic ideas of life, to be the helpmeet and consort of the dominating modern ideas in Japan. I admire the personality of Götama and certain features of Buddhist morality, but I am compelled to state that I see little hope for the reformation of the Buddhist churches of Japan. I suspect that Buddhism as a popular faith is fast losing its ground. Its esoteric tenets are no doubt profound, subtle and strangely fascinating to a certain class of minds, but they are too high for general comprehension, while their popular representations are so gross that they are only and solely upheld through the power of dense superstition. It would, indeed, be exceedingly desirable for all concerned if some real effective reformation could take place in the Buddhist churches. But the scandals, for instance, which constantly leak out from the administrative bureaus of the prominent sects must make the prospect very discouraging, even to the best friends of Buddhism.

3. One exceedingly valuable result of the war will be to commit the Japanese people themselves irrevocably to modern ideas. It was because Japan had a modern army and navy that she could carry through the war to its brilliant results. It was because Japan had the representative system of government that the authorities knew they could rely upon the support of the whole people, as it was through the press, the platform and public opinion that the people did so readily realize the import of the struggle and so enthusiastically responded to the call of the government. It was the system of universal education that has made every soldier and sailor such an intelligent, patriotic and efficient factor in the present war.

It was due to the opening of the country, and the consequent growth in manufactures and commerce, which made the people so prosperous that they have not seriously felt the effects of the great foreign campaign. It was the system of scientific finance and of honest administration which has invested the government with so much credit that it led the *London Times* to exclaim that the Japanese treasury was "replete" with money. It was the introduction of the modern ideas of justice and of humanity which has led the government and people of Japan to treat the Chinese captives with so much kindness, and which made the march of Japanese armies through hostile countries so clean of every trace of plunder or violence.

Now all these things will serve as the most palpable object lesson before the minds of the people of the value of scientific method and of modern ideas. No retrograde movement will henceforth be possible, but the nation will be most irrevocably, nay most heartily, committed to progress and enlightenment. As to the

need of religious and moral education, and the consciousness of this need which will more and more grow upon the minds of the people, it is but necessary to say that Japan has been so far like an ocean steamer sailing rapidly with best machines and in best order; but as such a ship needs to be constantly supplied with coal, so Japan will inevitably feel the need of the religious and ethical life of the deepest kind, to serve as the motive power of all her aspirations and efforts.

In the light of these facts, what will be the effect on the religious situation considered from the missionary point of view? In the first place, national feelings will increase instead of decreasing. I am aware that there are good men and women who have been praying for the return of those good days of Europeanizing period. But those days were but a stage which was necessary in the evolution of modern Japan, and the nation has now passed far beyond that stage. The so-called "anti-foreign reaction" was not really anti foreign in the strict sense of the term, but the uprising of national sentiment against promiscuous appropriation of European ways and methods. The new spirit, therefore, marked a great step in advance. It is the conviction that Japan is an independent and sovereign nation with aspirations and mission distinct in herself. She has arrived, so to speak, at her year of majority, has thrown away her tutelage, and is to act henceforth as an independent, self-reliant people.

Historians speak of the uprising of national sentiment in Spain, Germany and Italy as one of the greatest factors in the formation of modern Europe. Japan coming out of her days of ignorance and hermitage, and suddenly captivated by the splendor of European civilization, seemed at one time to have lost all her sense of personality and independent judgment, but it was only apparent and that for a time, for with the setting in of the so-called "anti-foreign reaction" her consciousness of herself suddenly came back. She has become in this respect like other civilized nations of Europe and America. Japan is no more anti-foreign than America or Great Britain.

Yet, on the other hand, it is necessary to be stated that Japan will not give up learning from other lands. If she did, it would be the most fatal thing that could happen to her. But the motto the mikado held out in the beginning of his reign, "To seek knowledge throughout the world," shall be forever followed by his loyal subjects. In fact, Japan has to choose between the two dilemmas in her course—either to be self-conceited and self-satisfied and thus become a shrunken and half-dead nation, or to be forever open-minded and aspiring and thus become a growing and great nation. She will, however, be no longer like a school child, learning by rote and taking for granted whatever the teacher has to tell, but an advanced student, with a definite line of study before him, extensively consulting the books of reference, but at the same time keeping his critical faculties always vigilant.

The subject of religion cannot form one

solitary exception to this general attitude. It looks, therefore, exceedingly improbable that any definite denominational forms of Christianity will ever gain predominance in Japan—whether it be in the forms of doctrinal statement, of public worship, or of church polity; but, on the other hand, that the great truths of God and man, which constitute the animating principles of the best and noblest of all ages, and as they were preached by a Bushnell, a Robertson, a Beecher, a Phillips Brooks, as they were represented in the lives of a Washington, a John Bright, a Lincoln, or as they are enshrined in the poetry of a Wordsworth, a Browning, a Tennyson—that these truths of light and life should not find a hearty welcome in the eager minds of new Japan seems to me to be equally improbable.

He must be a skeptic, indeed, who doubts that Japan with all her noble aspirations will not become Christian in the best and truest sense of the term. Nowhere in the East, not excepting India, will a true messenger of Christ find a warmer response than in the Land of the Rising Sun. Come to Japan, then, as William Penn came to America, or as Mary Fisher went to the Grand Turk, come bringing with you the message of truth and life, and you will never be questioned whether you are an American or English, but will at once be received to their very bosoms by the Japanese people. For in Christ Jesus "there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free." It is not the denominational tie or doctrinal unity which unites heart to heart, but the possession of those truths which brings you into fellowship with the best and noblest of the earth.

Such, then, I conceive will be the religious situation in Japan after the war. God grant to all the friends of Japan the heart of the wise and the eyes of seers, so that whatever they do may work to the furtherance of the kingdom of God.

"AND FOR HIS BETTER ENCOURAGEMENT."

BY REV. A. H. QUINT, D. D.

These words were quite frequent in the votes of towns calling ministers to settle as pastors and teachers two hundred years ago. At least it was the phraseology in New Hampshire. The vote first extended the call, and then a paragraph began, "And for his better encouragement," which "encouragement" consisted in pledging to the pastor elect, in addition to the use of the parsonage and parsonage lands, a certain annual stipend, and a stated number (occasionally forty) of cords of wood. Sometimes the stipend, which was a tax lawfully assessed upon the people, was payable, in part at least, in provisions. Thus in one of the New Hampshire towns, in 1659, the "provision rate" specified beef at three pence per pound, pork at four pence, wheat at five shillings per bushel, peas at four shillings, malt at six shillings, barley at five shillings and six pence, butter at six pence per pound, and cheese at "prise corant."

It was, no doubt, a great encouragement to the minister when he began his work in those days to know that he was settled for life, so that he could not be disturbed by any troublesome parishioner, and that he was sure of adequate subsistence. He was thus left free from anxiety as to temporal

support, and was sure of sustenance in old age. The expression which I have quoted is rather a queer one, but the substance of what followed certainly gave to the minister much encouragement to devote himself to his spiritual service. A man harassed by cares loses heart. The way to encourage him is to relieve him of some of these anxieties. An ancestor of mine, who was a godly preacher, and who went about doing great good, refused a fixed salary. He lived by faith and he was surprisingly well taken care of. But my father used to say that the Lord took much better care of the elder's farm, after my grandfather, a well-to-do farmer in the neighborhood, married the elder's daughter, and used to come over and cut the grass which the elder had left standing while away on a preaching tour. Faith is indispensable, but it does not make hay.

If, however, I were intending to discuss the "better encouragement" which a minister must have, I should find it in a higher plane. It would be in the expressed appreciation of his work by good Christian people; in the faithful co-operation of helpers; in the affectionate regard given by the aged and the children; in the visible results with which God blesses his ministry. To make the minister feel some of these things, where now there is often reserve, would give new courage to many a depressed worker. And yet, he has the still higher encouragement of the approval of the Master Himself.

But this is not the main direction of my thought today. I write on the last day of the old year. I wonder what will be the record of next year's work in the life of persons who pass before my mind. I see one thing which many of them will need. It is encouragement. Some people are self-reliant, energetic and fearless. Perhaps such persons have these qualities in youth, rather than in mature years. But most people will be helped by being encouraged. The little child whose mother gently stands him in the corner of the room and then sits down upon the floor a little off from him, and holds out her hands laughingly and tells him he can walk to her, gets bold by this encouragement. Do not laugh at this illustration. We are not at all happier because we have lost our childhood's faith that heaven was only just above the tree-tops.

A very little encouragement held out to a boy or girl will often secure great results. Every good schoolteacher understands and applies this truth. At least, he applies it if he is where he can touch individuals, unfettered by the remorseless machinery of some school systems. A boy may fall behind and easily get discouraged. He does not feel that he can accomplish anything. He needs the stimulus of hope. Convince such a one, by warm words and assertion of faith, that success is in his power, and he does succeed. Encouragement does infinitely more than censure. A discouraged rosebud may blossom if you place it in the sunshine.

Perhaps the encouragement may be given by example. In Walter Scott's brilliant *Anne of Geierstein*, which, I think, has been underestimated, because compared with *Ivanhoe*, the maiden gave boldness of step to the young man who looked with dismay at the fallen tree which was his only bridge across a fearful chasm, in whose far-down depths was a roaring torrent. She did it by herself tripping across and back.

I doubt not there are many cases where a little assistance given to a young business man, or some forbearance shown to him at a critical time by some man of ability, would be the turning point in the young man's future. It might give him success in business, secure him an honorable life and give him and his a happy home. The little encouragement, with its evidence of confidence, would be the turning point. I believe that there are many such cases of kind helpfulness. While some men take the ground that everybody must be left to fight his own way through all obstacles—perhaps from selfishness, perhaps from a real belief that it is the best method of development—it is not Christian; it is not even human.

This paper would be useless, however, if it did not suggest that some encouragement to a better life may be all that is sometimes needed to insure that better life. The possibility of reform is sometimes what is needed to make that reform sure. "I cannot," are the words of hopelessness. "You can," are the words of inspiration. When old theologies insisted on the utter helplessness of sinful men to repent, their sternness always softened away into the omnipotence of the divine grace which could breathe all power into the will of the helpless. "You cannot," they said, but they added the gospel of grace which said, "you can."

BOSTON MINISTERS' MEETING.

The session last Monday opened with a devotional service, led by Dr. F. E. Clark. Suggestions for the Week of Prayer were then considered, the subject being opened by Rev. B. F. Leavitt. The Week of Prayer, he said, is an opportunity for readjustment, a time to find out where we are in relation to God's thought and will. The thought that the whole Christian world unites in this observance is inspiring. This season is also an opportunity for realizing God. Is there a decline of secret or family prayer, an absence of reality in devotion, especially in the cases of business men? Let the church unitedly come to God, "believing that He is," and their diligent seeking will be rewarded by a renewed sense of His presence and power. This is a time for the reinvestment of the Holy Spirit. Keep the following weeks clear of entertainments, that the good effect be not deadened or dissipated. Make much use of calls and invitations. Organize the young people into a chorus.

Rev. C. M. Carpenter spoke from the standpoint of a business man, having been one before entering the ministry. He suggested holding separate meetings for parents and children and leading each to pray for the other. Often the surest way to the heart of an unconverted parent is the knowledge that his child is praying for him. Have live, interesting topics. Pick out the best of those in the printed lists and fill in with such as are specially applicable to your own church. Pray for the Sunday school superintendent, the teachers, the pupils, for shop girls and other classes of laborers, not forgetting the railroad men, who have no Sabbath. Enlist the co-operation of church members.

Rev. W. P. Clancy deplored the condition of the churches which have few, if any, additions, and thought this a time to review the past and study the causes of failure. In the line of preparation for the meetings, he urged that all crooked dealings in church work or in the lives of members be made straight. When the life is cleansed and communion with God restored, the causes of failure will be understood, sinners will be converted and the kingdom of God will come.

The Home

BETTER THINGS.

Better to smell the violet cool than to sip the glowing wine;
Better to hark a hidden brook than watch a diamond shine.

Better the love of gentle hearts than beauty's favors proud;
Better the rose's living seed than roses in a crowd.

Better to love in loneliness than bask in love all day;
Better the fountain in the heart than the fountain by the way.

Better be fed by mother's hands than eat alone at will;
Better to trust in God than say, My goods my storehouse fill.

Better to be a little wise than in knowledge to abound;
Better to teach a child to love than fill perfection's round.

Better sit at a master's feet than thrill a listening state;
Better suspect that thou art proud than be sure that thou art great.

Better to walk the realm unseen than watch the hour's event;
Better the "Well done" at the last than the air with shouting rent.

Better to have a quiet grief than a hurrying delight;
Better the twilight of the dawn than the noonday burning bright.

Better a death when work is done than earth's most favored birth;
Better a child in God's great house than a king of all the earth.

—George MacDonald.

At a small literary gathering in Boston the other day the custom of feeling household servants was discussed, incidentally, as a feature of the labor question. Several housekeepers present earnestly deprecated gifts of money by visitors to the servants when the guests departed. The tendency is slight, perhaps, at present and confined chiefly to cities, but it should be checked before the evil becomes general. All agreed that it was fitting, in case of a long visit, to bestow some little article as an appreciation of service rendered, but let it take some other form than money. It is well, in all such cases, however, to consult the mistress first, as some women object strenuously to having their guests bestow any material favors whatever upon their servants. But a tactful visitor will always manage to let no kindness go unnoticed. Christmas and other holidays afford a good opportunity for showing appreciation for service rendered during a visit made any time in the year.

The sermon had been an unusually impressive one, especially to young people. The minister understood the art of making special occasions, like the beginning of the new year, a lens through which youthful eyes may see life and duty in more beautiful and glorious colors than ever before. Upon one face in particular, that of a boy just entering young manhood, was the illumination of high resolve. The benediction was pronounced and he, with others, started down the aisle. Presently a look of annoyance passed over the mobile features. Why? Because on all sides only light and even flippant remarks fell upon his ear. There was no allusion to the earnest, tender words of the preacher, but such conversation as one might hear on the breaking up of an ordinary social gather-

ing. The impression for good was weakened, if not dissipated altogether. This habit of thoughtless, irreverent speech exists, also, even in Christian homes. Children come home from church to hear foolish criticism of its services from older persons, and the little spark of aspiration after a better life is quickly extinguished. Who is to blame if they early become callous to religious influences?

OBSCURE WORK.

BY MRS. MARGARET E. SANGSTER.

The temptation of our period is to long for the showy work, for the work which is carried on with a certain flourishing of trumpets, with a glow of enthusiasm, with plenty of people helping and plenty of others looking on. We are in danger of undervaluing the quiet ways and the quiet work, of discrediting that which is done by humble workers in obscure places. Yet perhaps the greatest courage and the highest qualities are those which are displayed at posts of service of which the great world hears little and for which only God cares.

In a farmhouse deep hidden in the recess of the Northern woods, a woman, young, well-educated and beautiful, is spending her days and nights in the constant care of a querulous and exacting invalid. The suffering victim of a nervous malady has become so accustomed to consider herself first that she does not even go through the form of thanking the friend who waits on her so tenderly, nor, in the household accustomed to the ministrations of a rarely unselfish and noble soul, is there any special recognition of what she is doing. The place of duty here is obscure, almost as obscure, indeed, as that of the signal service watcher on the mountain peak, who spends his months in making observations and records by which a brilliant and busy world profits. But the brave Christian woman goes cheerily on one day at a time, never complaining nor deeming herself heroic, and when I think of her I am reminded of Keble's lines:

Meek souls there are who little dream
Their daily life an angel's theme,
Nor that the rod they bear so calm
In heaven may prove a martyr's palm.

Obscure service is that of a pastor's wife, in a hamlet, tucked away under a mountain peak in the wilderness. She lives remote from the railroad, and mails reach her only once a week. Beyond the telegraph, a dispatch sent over the wires to her nearest station would be carried for delivery forty miles on horseback. I remember this woman a brilliant, beautiful girl, my schoolmate and my life-long friend. She has never allowed her talents to rust; the musical skill, the fine taste in literature, the gentle manners, have been used in the education of her own children, and the parsonage, where so much of the work has often of necessity been performed by the hands of the mistress, has been the center of pleasure for the parish.

"A. might have been a famous woman," one of her friends said to me, "had she not married a poor minister, and been buried alive all these years."

Buried alive! I did not so describe the bright, busy, intensely absorbing life my old schoolmate had led, and as for fame, had she not earned something better and more rewarding—the consciousness that she had done her duty in that place where God had put her?

A Sunday school teacher's work may

be very much in the background, and it may not seem to her, as she sits in the midst of her restless circle of mission boys, that she is doing much good. And her sister, the missionary teacher on the far outpost in the great West, or in some Indian settlement, or over the sea in a land of strangers, simply teaching rudimentary things to slow-witted or inattentive children, any one of these may now and then feel sadly that her work is very lowly. Yet, should she feel sad about it?

Rightly regarded, all work is equally important, and it is faithful performance, not magnificent results, for which the Master looks. The "Well done, good and faithful servant" will be as cheerily spoken, and as gladly heard by the little gleaner who gathered up the droppings of the harvest as by the sturdy reaper who carried full sheaves home at the end of the day. It is required of a man that he be found faithful.

THE WEAKEST SPOT.

BY J. M. FRENCH, M. D.

What Dr. Holmes in his Wonderful One-hoss Shay has so wittily and wisely written of the chaise, is no less true of that more wonderful machine, the human system:

Now, in building of chaises, I tell you what,
There is *always* somewhere a *weakest spot*—
In hub, tire, felloe, in spring or thill,
In panel or crossbar, or floor or sill,
In screw, bolt, thoroughbrace—lurking still,
Find it somewhere you must and will—
Above or below, or within or without—
And that's the reason, beyond a doubt,
A chaise breaks down, but doesn't wear out.

As an illustration of this peculiarity, let half a dozen men who are accustomed to indoor life spend the night in a forest or on a mountain, exposed to the cold and damp and wind of autumn. Next day one will suffer from a sore throat, another from a cold in the head; one will pay the penalty in the shape of a severe cough, another will be stiff in his joints, a third will have a high fever, and possibly one will escape entirely.

Let a number of women tax themselves beyond the limits of their endurance, and this not once only but repeatedly, month after month. Not only will each woman suffer from a different trouble from any other, but the same woman will almost invariably suffer from the same thing each time. With one it is sick headache, with another neuralgia, with still another sleeplessness, irritability of temper or depression of spirits, and so on to the end of the chapter.

Such persons are said to be "subject to" such and such complaints. Whether the exciting cause be cold or heat, overwork or under feeding, late hours or mental excitement, or whatever the cause may be, the result is very likely to be similar in every instance. The family physician gets used to these cases, and when he is called to one of his old families knows what symptoms to expect and what medicines to take, without stopping to ask any questions.

"Fur," said the deacon, "it's mighty plain
That the weakest place mus' stan' the strain."

Nor is it by any means an unmixed evil that this should be so, for the "weakest spot" is also a "danger signal," which calls attention to the perils of the hour. When a person, otherwise healthy, begins to suffer from headaches and muscular pains, disorders of vision, sleeplessness, lack of self-control, or other nervous derangement, it is a sign of danger and must be attended to. If he has been dissipated, he must learn to live simply and be regular

in his habits. If he has been tampering with strong drink, let him abstain totally. If he has been overworking, he must have rest. If he has been confined too closely indoors, he must seek recreation in the open air and sunlight. If "cankering care" has made him her victim, he must give up his business, cease his worrying and take to the woods, or find relief in some other way. I say he must, for the demand is imperative and trifling is unsafe. Let him slight the warning, thinking to evade the penalty, and he will meet with louder and more important calls. If he will not even yet attend, then there are two paths before him, and either way the end is near at hand. The one leads to the grave, the other, more terrible, to the insane asylum.

ELLINOR'S ROSES.

BY FRANCES A. DOUGHTY.

The room looked as if it might be the bower of some favored child of fortune. Beautiful landscapes hung on the wall and rich Persian rugs nearly concealed the stained floor. The chairs were covered with pale, tinted brocade and the downiest cushions were piled upon the sofa. Two canaries were venting their "fine careless rapture" in song as the flood of sunshine caught their cages; the day was still young.

A little figure was lying across the bed in a delicate blue morning gown, her curly head buried in a pillow. She was weeping bitterly. The pent-up woe of a lifetime might be behind her sobs, and the background of beauty and elegance throughout the apartment only served to throw out in stronger relief the misery of the occupant. The door opened softly. A lady with a sweet, gentle face stood on the threshold a moment and listened.

"Ellinor, my darling, are you ill?"

"O, mother, I wish I could die! Why am I not like other girls? I never can amount to anything. Everywhere I go people look at me and pity me. I cannot bear it. Why was I born to endure this?"

The mother came and caressed her warmly. Her voice trembled as she assured her again and again of her love, but her sympathy was too deep, too personal a thing to inspire the right words of comfort, and her child's questions probed "the riddle of the painful world" that never has been answered—why the innocent must so often suffer for the mistakes of others.

The saddest part of every sad story is that it is not an uncommon one, and Ellinor Hoyt's was one of many—a fall in infancy through the carelessness of a nurse, a childhood of suffering from the effort to remedy the consequent deformity, a girlhood of passionate regret for the loss of beauty of form and the joys and infinite promises of youth.

There had come a time of relief from the physical part of her suffering, when, blessed with a naturally good constitution, Ellinor found herself as well able to go about and to lead an active life as most girls are. She had masters to instruct her in music and literature, her shelves were lined with the latest books, a pony and phaeton were at her own special command, her devoted parents lavished upon her every exquisite trifle that became the fashion of the day, for she was their only child—all this, and yet her life was empty.

Hysterical fits of weeping were of frequent occurrence, and it was on the after-

noon of this last one that Ellinor strayed out in the streets of the great city alone to escape from the four walls of her pretty room, which seemed to close around her morbid fancy like a prison, every avenue through which happiness might visit her bringing her up to a high, impassable blockade.

Turning from the broad thoroughfare into a comparatively unfrequented street she came to a large building, in which some kind of meeting was evidently going on, a noisy one, too, for the sound of martial music greeted her ears. Standing at the open doors were two girls in dark blue dresses, their big bonnets strapped across with bright red ribbons.

"Won't you come in?" one of them called out familiarly to Ellinor, seeing her look that way.

The invitation was novel and suggestive to the aimlessness of her mental standpoint, and she accepted it without a question.

A large and vociferous audience was assembled on the first floor of the building, the fairly ecstatic enthusiasm of their singing deepened in volume by the music of a brass band, its heavy drumbeat varied by bell-like tinklings here and there through the hall. It was a motley collection of people, all ages and conditions being represented. Interspersed among the number of blue-bonneted women like those guarding the doors were hundreds of men who were gay with scarlet badges, although many of them were lacking either a collar or a necktie. There were girls who were conspicuous with white scarfs tied across their bodies, the ends reaching almost to the floor, and seated by their side were ladies of fashion, clad in silk and velvet, or gentlemen in fine broadcloth. Some poor mothers from the slum districts wore handkerchiefs over their heads and babies were tucked away snugly under their plaid woolen shawls. More than once during the meeting a baby tuned up its tiny pipes and cried, its wail soon lost in the roar of the band and the clapping of many hands. There were feeble old people who came down the aisle with uncertain steps, leaning on a cane, and one who looked like a blind beggar from the street was carefully helped to a seat by an usher.

The singular unanimity of feeling in this assemblage was apparent to Ellinor in a very few moments. It was as if they had made some joyful discovery that was of equal import to all. The music was far from classical; Ellinor did not know why she was thrilled by its rhythm and spirit. It was the old fable of Orpheus moving the stones; men and women were carried out of themselves by the magnetic force of earnestness.

A venerable man on the platform rose to make an address, his scarlet jersey presenting a picturesque contrast with his white hair. His invocation was clothed with a rhetoric so different from anything Ellinor was accustomed to associate with religious instruction that she began presently to feel out of place, and at a suitable pause rose to leave the hall.

Just at that moment the speaker raised his voice perceptibly and called out, "What shall I do with my life?"

Ellinor sat down again.

"What shall you do with your life? Give it to God and to your fellow-creatures. All here present who unite with me in the opinion that it is a noble and a glorious thing to

give one's life to God and to the service of humanity say Amen!"

Like one heartbeat in an ocean sweep it came, "Amen and amen!" A triumphant burst of music swelled the refrain.

A lady in an elegant street costume leaned her head over on the seat in front of her and wept with a convulsive joy, the power of the moment carrying her so far beyond her usual boundaries that the conventions of the world were forgotten. A young girl in the blue and red uniform was sitting by her side, "Hallelujah!" she said softly, as if rejoicing with a sister.

"Who is the speaker?" Ellinor whispered to her nearest neighbor.

"Don't you know? That is General Booth, the founder of the Salvation Army."

"I'm sure I don't see what more I could do for my fellow-creatures than I'm doing now," Ellinor pondered on her way home. "Mother always helps the poor; we never refuse them bread at our basement door—I often carry it to them myself—and I always put something in the plate on Sunday. What does 'humanity' want with my life? How can I give it to God? He is so far away that I never can find Him in my trouble."

When she got back to her room it somehow felt larger. The four walls did not press on her so closely. Her individual misfortune was not quite so absorbing. She found herself thinking about the lots of some of those people she had seen at the meeting. In fact, as yet unknown to herself, she had picked up a pearl among the Salvationists and brought it home with her, viz., the realization of human joys and human sorrows as the common possession of each member of the human family.

Day after day now the question of the founder—though she never saw him or his army again—recurred to her anew, "What shall I do with my life?"

Her luxurious room, in which she would never hang a picture of a beautiful young girl, had long been tenanted by the starved children of her poetic fancy. Now through and above the din of the city's traffic voices came to her of real children, her brothers and sisters, starving not only for bread but for light and for love, and she heard the cry from countless tenements where "the cheapness of man is every day's tragedy," until finally her door opened and she became a citizen of the world.

In frequenting clubs, schools and hospitals Ellinor lost, by degrees, much of her shyness, her avoidance of observation. She even came to regard that as a species of vanity. Time and again, when she met with an unfeigned welcome, her heart gave a great bound and she said to herself: "These people really seem to like me just as I am; I could almost imagine that they would not have me different, that my personality in some way attracts them. Isn't it strange?"

One day it chanced that she took a lady's place to read at the Hospital for the Incurables, that sad refuge the name of which in itself requires courage for the inmates to bear. Some of them were able to move from one room to another, and a little circle of this kind drew their chairs around her, listening attentively to the story of a woman's heroism she selected—one of the elevating works of fiction which, in contrast to the lurid flash of the too frequent mental fire rockets, sometimes appear in our literary armament to light men and women on to fields of higher endeavor.

Miss Hoyt's audience apparently gained a serenity from the account of other problems than their own, other victories, which, by the correlation of forces in our human society, touched their own cases at many points, striking in unexpected places that "electric chain wherewith we are darkly bound."

While the reading was in progress, ever and anon there came a sound from an adjoining room, a groan expressive of pain or distress.

"That poor, young Miss Evans!" said one of the listeners, in a whisper; "with the complication in her case, it is feared that she will die under the operation that is to be performed, but the growth on her throat must be removed or that will suffocate her. It is very sad, for she doesn't want to die; she says she has never lived yet. She knew you were going to read to us and wished she felt well enough to come in."

As Ellinor passed the door of the stranger a little later she saw it standing ajar; none of the attendants were in the room at the moment, and through the opening she caught an expectant look on the patient's face. Urged by a strong impulse she stepped across the threshold. "I wish so much you could have been with us in there," she said, with a tender smile, "or that there was something however small I could do for you." Taking out of her dress a beautiful red rose that she was wearing, she laid it on her pillow. It was all she had.

The invalid inhaled the rich freshness, her eyes fastened on the rose a moment, then on her visitor as she murmured a few words of appreciation. Her face was very small and white, framed in golden hair, and her large, dark eyes were eloquent with the wistful query that so often pains us in the gaze of the young who are called upon to suffer before they have had their share of the sweetness of life.

It was but a moment, one "moment of insight," and Ellinor had gone. She did not wish to obtrude even her sympathy, the rose would give her message in full.

A busy year flew by, and Miss Hoyt had one evening been teaching a class of working girls, who were resuming their bonnets and wraps preparatory to dispersing, their faces brightened by the temporary contact with women who could bring some of the cheer of their own more fortunate lot, some of the scope of their wider knowledge, to the youthful bread-winners. As they were saying good night a new girl figure appeared in the doorway. With a bounding step she sprang forward to greet Ellinor. Her soft, round face lovely with the impress of health and early hope.

"Don't you remember me?" she exclaimed, grasping her hand warmly. "I can never forget you, for you came to me on my day of darkest despair; something in your manner, in your smile, gave me renewed courage. I think it was because I felt you had a burden of your own to bear, and that you had conquered. It came to me with the rose you left on my pillow that I, too, should conquer, either here or hereafter. I kept your rose in my Bible, your smile I have kept in my heart all this time. I have looked for you all over this city, and now I have found you—I am so glad!"

"And you bring me two roses blooming in your cheeks in return for the one I gave you—I am delighted!" said Ellinor, recall-

ing her visit to the girl she had supposed to be in *extremis* that day at the Hospital for the Incurables.

The two were alone in the room together as they spoke, and their eyes met with the affection of old friends.

"Yes, I disappointed the doctors; I was not an 'incurable'!"

"I am the incurable," said Ellinor, "but after all life brings me roses."

A THOUGHT FROM A NEW YEAR'S LETTER.

Busy people who have a large circle of acquaintances find it impossible to keep up a frequent correspondence with many whose friendship they value and wish to retain. For such it is a delightful fashion to exchange New Year's letters, and these annual messages often contain some enriching thought which impels to nobler living. Here is an extract in point:

"I wonder more and more at the ceaseless effort and struggle of women for something they have not—a continual reaching for a fuller, larger life, but rest, reflection and true knowledge stand without and beyond the temple they worship in. I think much of this as I sit before my fire, far away from the feverishness of it all, and look up at the face of Hoffman's beautiful Christ in the Temple. This ambition upon which the multitude is feeding is not the food upon which the soul grows strong. Aspiration is what we need rather than ambition. I would so much rather have the rest and companionship I have felt sitting with a friend over the mending basket talking of the deep things of life, running to the bookshelves to find a poem or a line from some noble essay to fit in where we needed it, than to mingle with a crowd or clubs. I love the homely, everyday life and pleasures."

A letter like this makes one realize anew the force and beauty of Lucy Larcom's words:

Life offers no joy like a friend;
Fulfillment and prophecy blend
In the throbb of a heart with our own—
A heart where we know and are known.

TWO VIEWS OF COOKING.

John Ruskin says: "It means the knowledge of Medea and of Circe, and of Calypso and of Helen, and of Rebekah and of the Queen of Sheba. It means the knowledge of all herbs and fruits, and balms and spices, and of all that is healing and sweet in fields and groves and savory in meats. It means carefulness and inventiveness, and watchfulness and willingness, and readiness of appliance. It means the economy of your great-grandmothers and the science of modern chemists; it means much testing and no wasting; it means English thoroughness and French art and Arabian hospitality; and it means, in fine, that you are to be perfectly and always, 'ladies,' loaf-givers."

Mrs. H. H. Cahoon says: "Ask a woman what cooking means. It means the patience of Job, and the persistence of the Pilgrim Fathers. It means the endurance, the long-suffering, and the martyrdom of Joan of Arc. It means the steaming and the stewing, and the baking and the broiling, thrice daily, springs, summers, autumns and winters, year after year, decade following decade. It means perspiration and desperation and resignation. It means a crown and a harp and a clear title to an estate in heaven. From her judgment and reason she must evolve triumphs that depend on salt and pepper, and sugar and herbs. She must know how soon and how long, and how much and how often. She must know quality and quantity and cost. She must serve the butcher, the baker and the candlestick-maker. Then she must rise above it all and be a lady, a loaf-giver."

Closet and Altar

Seek a convenient time to retire into thyself and meditate often upon God's loving-kindnesses.

"The secret of the Lord is with them that fear Him." How close this brings the Lord to us! He, too, has His secrets. Not every one is taken into His confidence. We reveal our personal and important matters only to those who love us and whose love has been tried and proved. It is just so—be it said in all reverence—with God. Why should we expect Him to take us into His inner sanctuary and unveil to us the deep things of His nature and work unless we have learned already something of what dutiful, tender intimacy with Him means? And if we have thus learned, in some measure, is not such a revelation of Himself the very thing which is natural for Him as well as most precious to us?

Call in your heart; commune oftener with yourself and with God; be less abroad and more within, more above. It is by far the sweetest life.—*Archbishop Leighton.*

When I feel that I am become cold and indisposed to prayer, by reason of other business and thought, I take my psalter and run into my chamber, or, if day and reason serve, into the church to the multitude, and begin to repeat to myself—just as children use—the ten commandments, the creed, and, according as I have time, some sayings of Christ or of Paul or some Psalms. Therefore it is well to let prayer be the first employment in the early morning, and the last in the evening. Avoid diligently those false and deceptive thoughts which say, "Wait a little and I will pray an hour hence; I must perform this or that." For with such thoughts a man quits prayer for business, which lays hold of and entangles him, so that he comes not to pray the whole day long.—*Martin Luther.*

Build thee more stately mansions, O my soul,
As the swift seasons roll!
Leave thy low-vaulted past!
Let each new temple, nobler than the last,
Shut thee from heaven with a dome more vast,
Till thou at length art free,
Leaving thine outgrown shell by life's unresting sea!
—*O. W. Holmes.*

If we with earnest effort could succeed
To make our life one long connected prayer,
As lives of some perhaps have been and are:
If, never leaving Thee, we had no need
Our wandering spirits back again to lead
Into Thy presence, but continued there,
Like angels standing on the highest stair
Of the sapphire throne—this were to pray indeed.

But if distractions manifold prevail,
And if in this we must confess we fail,
Grant us to keep at least a prompt desire,
Continual readiness for prayer and praise,
An altar heaped and waiting to take fire
With the least spark, and leap into a blaze.

—*Trench.*

© Jesus, revive with the changing year Thy memory in our hearts, that we may anew behold Thee by that faith that God himself implants. Be to us what Thy name imports—pure blessing and salvation. Give us with the new year new righteousness and sanctification, new wisdom and redemption. Let us begin this year with fresh resolve and earnestness, not in the old leaven of hypocrisy and wickedness, not in our old sins and habits. Oh that we may all now entreat of Thee a heart to fear Thee as children, to love Thee ardently, to cry to Thee fervently, to fight for Thee loyally! Let us cleave to Thy love and seek Thy knowledge, and taste Thy sweetness in our hearts, that we may thirst every day and hour for Thee.

SUNDAY OCCUPATIONS FOR BOYS AND GIRLS.*

LESSON FOR JAN. 20. CHRIST THE BREAD OF LIFE.

BY MRS. CLARA SMITH COLTON, PATCHOGUE, N. Y.

The theme of this lesson, spiritual food and growth, may be brought to the understanding of children by calling to mind their own experience and their observation of those much younger than themselves. Baby cares nothing for the comfort of any one else. But as he grows older he learns to try to be quiet when mamma has a headache. He learns to be willing to share his toys or sweetmeats with his playmates. He learns to give up his own way when mamma explains that it is best for others that he should. And little by little he learns that he is really happier when he is not selfish but tries to make others happy. After a while, instead of saying simply, "Now I lay me down to sleep," he learns to pray for many things in words of his own; he asks to be forgiven for what he has done wrong and for help to be better; he thanks God for all the blessings he has, and prays for others who are not so happy as he.

Baby becomes changed in this way because he is growing. Is it because his little body is getting taller and plumper every day from the good food that he eats? Are people better, pleasanter and kinder just because the body is growing? (Children can give examples to illustrate by a little tactful questioning.)

The change in baby comes about because his heart has been growing. The food to make it grow has been mamma's loving teaching, and this means that baby takes into his heart the love that Jesus came into the world to teach. Baby learns at first from mamma. She learns from Jesus and then tells baby how he, too, may learn from Him.

Can we tell when any one's heart is growing? People often say, "I can almost see that child grow!" (By questions get from the children statements that kind actions, loving words and sunshiny faces are signs that the heart is growing.)

THE LESSON STORY.

Some of the people who were fed by Jesus, as we learned last week, and others who heard about it thought, "Since this man Jesus made such wonderful gifts of food yesterday, perhaps today He will give fine clothing or money to every one. We would better go where He is so as to get all we can." So they came to Jesus. But He could understand their thoughts just as plainly as you can understand what I am saying [John 6: 26, 27]. Then the people were ashamed and asked to know about the right way [vs. 28].

But they wanted Jesus to do something greater than He had done the day before. They said, "What Jesus did was not so much as Moses did, for Moses fed two millions of people for forty years. This man Jesus fed only a few thousands and gave them just one meal. We want Him to do something else wonderful before we believe He is as great as Moses" [vs. 30, 31]. Then Jesus explains [vs. 32, 33] that getting food for the body in a wonderful way is very little as compared with receiving life forever if we will come to Him, that is, pray to Him, learn about Him and try to be like Him. So Jesus says that taking His love into our hearts is like taking food for our bodies. We should die if we did not have food. We need the love of Jesus for that part of us which is more than our bodies—our souls, which will never die.

Objective teaching or occupation for the hands.
Make five hearts of paper or cardboard, increasing the size regularly from an inch and a half or two inches up to eight or ten inches across. Write on them, respectively: 1, baby; 2, baby, mamma, papa; 3, baby, mamma, papa, many friends; 4, baby, mamma, papa, many friends, Jesus Christ; 5, baby,

mamma, papa, many friends, Jesus Christ, the whole world.

Show the hearts and read in connection these verses, which have been revised and added to from a poem in Children's Work for Children. Explain all the verses and let children learn the last one:

The heart of our baby was so little at first,
But how could a baby have anything big?

There was just room enough for Sir Baby himself,
And as for all else he cared not a fig.

The comfort of others was nothing to him;

"If I want to," he thought, "why shouldn't I fret?"

If mamma was sick he cried just as loud,
And whatever he wanted he expected to get.

But the little heart grew as the days rolled by,
In the sunshine of love and the showers of care,
And mamma and papa soon opened the door
Of baby's heart castle and a welcome found there.

Then brothers and sisters and uncles and aunts,
And teachers and playmates came in by the score;
For as baby thought less of his own wants, you see,
His little heart widened and grew more and more.

But our baby grew big and so tall and so wise
He could scarcely be known as a baby at all;
And he heard the sweet story of Him who of old
Was cradled to rest with beasts of the stall;

The children's best Friend and their Saviour and King,
The dear, loving Shepherd who died for the sheep;
And so down in his heart he made room for the Christ,
With a love that was tender and trustful and deep.

And yet even more did this little heart grow
In knowledge and love and in heavenly grace;
For the heart that loves Jesus is certain to grow,
Till it takes the whole world in its loving embrace.

Nothing can grow without water and food;
Our souls cannot grow without "living bread."
It is offered us freely by Jesus Himself,
For He says those who hunger shall surely be fed.

Love and knowledge of God are the living bread;
Prayer gives me "true bread" for my soul's daily need.

When I study God's Word His bread I receive;
And hearts that are humble God's Spirit will feed.

SOCIAL CALLS IN CHINA.

Some amusing instances of a Chinaman's disregard of time are given by Arthur H. Smith in his new book called Chinese Characteristics. He says:

But in no circumstances is Chinese indifference to the lapse of time more annoying to a foreigner than when the occasion is a mere social call. Such calls in Western lands are recognized as having certain limits, beyond which they must not be protracted. In China, however, there are no limits. As long as the host does not offer his guest accommodations for the night, the guest must keep on talking, though he be expiring with fatigue. In calling on foreigners the Chinese can by no possibility realize that there is an element of time, which is precious. They will sit by the hour together, offering few or no observations of their own, and by no means offering to depart. The excellent pastor who had for his motto the saying, "The man who wants to see me is the man I want to see," would have modified this dictum materially had he lived for any length of time in China. After a certain experience of this sort, he would not improbably have followed the example of another busy clergyman, who hung conspicuously in his study the Scriptural motto, "The Lord bless thy goings out!"

The mere enunciation of his business often seems to cost a Chinese a mental wrench of a violent character. For a long time he says nothing, and he can endure this for a period of time sufficient to wear out the patience of ten Europeans. Then, when he begins to speak, he realizes the truth of the adage which declares that "it is easy to go on the mountains to fight tigers, but to open your mouth and out with a thing—this is hard!" Happy is the foreigner situated like the late lamented

Dr. Mackenzie, who, finding that his incessant relays of Chinese guests, the friends "who come but never go," were squandering the time which belonged to his hospital work, was wont to say to them, "Sit down and make yourselves at home; I have urgent business, and must be excused." And yet more happy would he be if he were able to imitate the naive terseness of a student of Chinese who, having learned a few phrases, desired to experiment with them on the teacher, and who accordingly filled him with stupefaction by remarking at the end of a lesson, "Open the door! Go!"

For women who are past youth and middle age bonnets should cover the head well and encircle the face. Beneath the chin there should always be lace or some diaphanous material to soften the lines or hide the double chin.

There is a vision in the heart of each,
Of justice, mercy, wisdom, tenderness
To wrong and pain, and knowledge of their cure;
And these embodied in a woman's form
That best transmits them pure as first received
From God above her to mankind below!

—Browning.

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The Conversation Corner.

THE Merry Christmas and the Happy New Year are past, but not the joy which they brought to many thousands of us children, young and old. That will overflow into all the coming year and make us better as well as merrier till Christmas comes again. That is the advantage of gifts, however simple, that will "keep" through the year, and by their constant presence on shelf or desk be pleasant (perhaps useful) reminders of the kind givers. Before me, for instance, is the picture of two happy-faced boys labeled, "With the compliments of the Brownies"—which I shall not put away into the Corner album for some time. Near it is a pen tray, with pen and penholder, all made of aluminum, which, the New Jersey sender writes, is used in that State for manufacturing a great variety of small articles—light, pretty and cheap. Another souvenir is a glass, egg-shaped paper weight, with a kitten sitting on top, bobbing up and down its little head in a cunning way. (This is not the Huntington Avenue cat, which has been waiting for its prize name so long—look out for that next week.)

One other gift was received, with the following letter, just after I had said in last week's Corner that Ollie was the boy to find a trap-door spider for Miss E. B. R.:

POMONA, CAL.

Dear Mr. Martin: I learn from *The Congregationalist* that you are building a new house and that you are to have a Cornerers' room. I send you some of my turning, an orange-wood box and a manzanita ring pincushion; the cushion is a piece of yucca. Twenty miles north of us Old Baldy stands out white and glistening with snow; down here we have oranges, calla lilies, and all kinds of vegetation. I wish you a Merry Christmas.

Your friend, OLLIE C.

It is true that I have recently built a new house, although you would never have known it had not D. F. stolen some of my space to tell you so. It is true that he said that I was to have a corner for Cornerers, although I never consulted him about my building plans, and he has never spoken to me since about his boasted Christmas surprise! It is true that my library is in one corner of the house, that it has at least seven corners, that it contains thousands of Cornerers' letters, a less number of Cornerers' photographs, with other things furnished by Cornerers, and that to it I shall always welcome all Corner members. Ollie's present contribution to the Corner collection is a curiosity indeed. On the round box of yellow orange wood sits a cup of manzanita wood, reddish colored like mahogany, shaped like an egg-cup and encircled by a small ring, cut from the same piece of wood. In the hollow of the cup is fitted the yucca wood, hard to the touch but so porous as to admit pins like a pincushion.

PLYMOUTH, N. H.

Do the Cornerers who have stopped at Plymouth on the Penigewasset for dinner, on their way to the mountains, know how pretty the place is in winter? It is doubtful if at this Christmastide there has been anywhere a shop window so attractive as that of the drug-gist opposite the hotel. The bay window, separated from the store by a strong wire netting, is fitted to a carpet of autumn leaves, furnished with hollow stumps and a curtained corner with bushes and branches. Here three fat, jolly, saucy, gray squirrels climb and swing and hide and chatter, and hunt for a nut, which, when found, serves as the basis for a football game, until the lucky rogue bites a

hole in it and is then left in peace to eat his luncheon in the most approved backwoods fashion. They are perfectly tame and afraid of nothing. The sight of these squirrels, so near and yet so far, is a serious trial to Max and Prince and Nick and Zoe and the other dogs, desirous of a more intimate acquaintance.

B. B.

I hope that both the dogs and the drug-gist will allow the squirrels to remain there till next summer, when some of us can get a peep at them, on our way to Bethlehem or Franconia. As I was picturing in my mind how they looked eating their lunch "in backwoods fashion," I stepped into the sitting-room on an errand and there, to my surprise, was confronted by a fine stuffed bunny, sitting erect on the table and munching a walnut held in his paws. Some visiting girls had just brought it in and set it up to sketch it.

A Western lady sends this question:

Can you tell in what book I can get hold of Puritan language, or if there is anything about Puritan children? Children were considered so unimportant in those days I doubt if much is recorded of them.

Aside from records written in the early colonial time, as Bradford's Journal, I suppose that the books of the late Mrs. Austin, particularly *Betty Alden* and *Standish of Standish* [Houghton, Mifflin & Co.], reproduce with approximate accuracy the customs and speech of our Pilgrim Fathers. (One of these books has considerable to say about my ancestral relatives in the Old Colony, about whom inquiry was made a few weeks ago.) As to the children, there is naturally a dearth of literature or record. One remarkable book has just appeared (same publishers as above) which is, so far as it goes, a perfectly authentic record of the sayings and doings of one child of the eighteenth century—the *Diary of a Boston School Girl, Anna Green Winslow*.

But I do not see how the children of the Pilgrims could have been so happy, that is, in a genuine childlike way, as children are now. They had snow enough and hills enough. I wonder if they had sleds and used them. I have stopped my writing several times today to watch a company of children (and one dog) coasting on a hill opposite, and have had all I could do to keep myself from going out to join them!

The Pilgrim children certainly did not have a merry Christmas. I thought of the difference between now and my boyhood (and that is less than a hundred years ago) a few nights ago when I attended the Christmas gathering of a Sunday school. The children played games heartily for an hour to begin with. One game was something like "stagecoach," only it was about a kitchen. As the lady in charge told the kitchen story, children here and there who represented stoves or coal-hods or fire-shovels would suddenly get up, turn around and resume their seats. The funniest thing was when the lady said "Dipper" and a pretty little bit of a girl—she must have been the *Ursa Minor*—rose in the north east, slowly revolved in her little orbit, and set again! After that a gentleman read Dickens's Christmas Carol—in a very remarkable way, too—and then suddenly we heard the jingling of bells and *Santa Claus* appeared, dressed in fur, carrying a long whip, and looking for all the world like our Captain Myles in the picture of the dog-team; I would like to know if it were really the old Captain!

Mr. Martin

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IT WILL SERVE THE INTERESTS of all concerned if, in correspondence suggested by announcements in our ADVERTISING COLUMNS, mention is made of the fact that the advertisement was seen in the *Congregationalist*.

The Sunday School

LESSON FOR JAN. 20.

John 6: 25-35.

THE BREAD OF LIFE.

BY REV. A. E. DUNNING, D.D.

John is the only one of the evangelists who tells us the meaning which Jesus sought to enforce by the miracle we studied last Sunday. John presents in his gospel a few great truths with Christ as the center of them all. He illustrates these truths with simple and wonderful beauty by means of the commonest necessities of life. Christ is bread, water, the vine, light, and in every form He imparts to those who receive Him that which in the highest sense is the life. This gift of the life through Christ is impressively brought out in His discourse to those whose hunger He had satisfied for a single day. He shows them:

1. The popular desire. It was then as now to get something for nothing, to have food without working for it. They thought they had found a man who could satisfy that desire, and they proposed to make Him their king. If Jesus had been a socialist in the sense in which that word is now most commonly used, He would not have gone away from them into the mountains. He would have promised them all they asked for if they would elect Him. It is not strange that hungry men seek to get justice from those as selfish as they are, and that they are often persuaded that they can find leaders of their own way of thinking who, if they were placed in power, would distribute good things generously, looking out for others rather than themselves. Such illusions can be dissipated only by experience. The desire which is satisfied with the good things of this life, if they are only abundant and continuous, is a fatal desire. It leads men to views as destructive of popular liberty as they are to true ambition. Those who have no hunger of soul which can be satisfied only with food from heaven have not the life which alone makes existence an abiding joy and power.

2. The true object of desire and effort. Men must work. It is the law of life. Toil puts the stamp of value on the commonest metal. But Christ would have men work not only to satisfy physical need and animal appetite; He would have them work for higher ends. The multitude by the lake of Galilee needed food, and He had compassion on them and gave it; but only for one meal. Next day they refused to accept that as a sign that He came from God. They said that Moses had given their fathers manna for forty years, and could not He do as much? He told them that God gave the manna, not Moses. Yet those who ate it were all dead. But He was God's gift to them who had in Himself the principle of life. To get Him, the living bread which came down from heaven, was to secure the treasure above all others. Perhaps that is as hard to believe now as then, though since that time multitudes of noble men and women have turned aside from the bread that perishes, the wealth which they might have won by giving their lives for it, and have labored successfully for the food that endures forever.

Christ has always sought to reveal to men their divine possibilities, to make them believe they could realize them, and to kindle their ambition to do so. He gave to these people bread when they were hungry, but when they had eaten and found their strength renewed He sought to lead them to desire the life that would increase forever. He made that life plain to them. He showed them that it meant new knowledge, a new spiritual vision, a new birth through the Holy Spirit into a new world—the kingdom of God. He showed them that it meant new insight into human nature, new revelations of men's destiny, new power to win them to salvation. All that a noble soul desires it finds in eternal life, and the possession of it in any degree enables all one's desires.

3. The way to secure bread from heaven. Christ told them it was simply believing on Him whom the Father had sent to them. That is understood only by experience. To some it means merely regarding His words as true; and this is hardly possible for one who is not moved by them, for they rebuke such a life. These Jews had seen and shared in the benefits of a sign so that they were ready to make Him their king if He would consent to lead them to realize their ideas of manhood; but when He made it a condition of being their king that they should attempt to realize His ideal, they at once began to question His power and the value of His sign.

They had asked Him what work they must do to get the life which God gives. He told them they must work in sympathy with and with confidence in Himself. Believing in Him is accepting His purposes, holding His confidence in the Father and His consciousness of a mission to be accomplished. He who feels toward God and men as Christ feels has secured the bread from heaven; he has eternal life.

4. The satisfaction of having the bread of life. Christ taught the people that by receiving Himself as sent from God, by entering into sympathy with His spirit and aims, they would be fully satisfied. They said, "Lord, evermore give us this bread"; but they did not understand what they were asking for. He had taught the woman of Samaria that He could furnish a perpetual thirst-satisfying fountain within her. He taught the Jews that He could furnish a perpetual hunger-satisfying storehouse. "I am the bread of life," He said; "He that cometh to Me shall not hunger; and he that believeth on Me shall never thirst."

It would be impossible to state a stronger guaranty than Christ has given in these words we are considering of the blessed and endless future of those who live in Him. He came down from heaven, gave Himself for the life of the world, accomplished the will of God in doing this, and in fulfillment of that will says of every one that beholdeth the Son and believeth on Him, "I will raise him up at the last day." This is the highest good, the utmost ambition of a holy life. Faith appropriating Christ secures it; and when the world shall so receive Christ the greatest miracle will be accomplished of which the feeding of the five thousand was a type—the giving to mankind of all that is needed to make every life perfect in Him. To bring in this glad time is our mission, and already the achievements of His disciples in His name give promise that it is drawing near.

THE CHURCH PRAYER MEETING.

Topic, Jan. 13-19. What Special Religious Opportunities Is This Year Likely to Afford? Ps. 65; Luke 13: 1-9.

For appreciating God's providence; correcting neglected sins; extending His kingdom on earth. (See prayer meeting editorial.)

Y. P. S. C. E.

PRAYER MEETING.

BY REV. H. A. BRIDGMAN.

Topic, Jan. 20-26. A Christian's Problems and Perplexities. 1 Kings 4: 29-34; Luke 11: 31; 2: 46, 47.

The apostle Peter, writing to the early Christians, exhorted them not to think it strange concerning the fiery trial among them. His advice applies to any one laboring with doubt or perplexity. The first source of relief is the thought that this is just what we ought to expect in the Christian life. If one who chooses art for his profession finds himself often discouraged by his slowness in comprehending the laws of coloring and perspective, if the girl who is ambitious to become a proficient pianist has times when she is almost ready to give up in despair because her fingers are so clumsy and

her ear so dull, is it not likely that one who starts out to be a Christian will encounter perplexities and problems? We need not stop to ask whether they are greater now than fifty years ago, or eighteen centuries ago, or to decide whether this person's problems are more trying than some one else's. Suffice it to realize that the greater the undertaking the more certain the embarrassments. And inasmuch as the Christian life is the finest of the fine arts, the difficulties in the way of success will be correspondingly larger. They arise from one's temperament, one's surroundings and most of all from the very nature of the Christian life itself. If anybody thinks it an easy thing to reproduce to any extent the life of Jesus Christ in this corrupt world, a few days' effort will destroy that notion forever. Jesus Himself recognized the fact that being a Christian is no holiday business when He turned and faced the great crowds following Him and warned them to count the cost of His discipleship.

What then? Shall we give it up when beset by perplexities? No, there are ways out. First, state to yourself your trouble in as exact terms as possible. Then, if the opportunity offers, share it with some wise person. That is one of the great benefits which a prayer meeting may confer if the hearts of those who attend are opened in friendliness and sympathy to one another. You find that others have experienced the same difficulty which you may have thought was a solitary judgment upon you. Christian biography is full of sympathetic touches like this, which encourage us by showing that the noblest and truest souls have not been exempt from their hours of depression and darkness. Then of course we can always share our difficulties with Christ, and the disciple who fails to do this fails to do what Jesus is yearning to have him do, and forecloses one of the chief avenues of escape.

The doing of duty is a great solvent, too. Let the soul struggling with intellectual doubts shut, now and then, the books through which he is trying to grope his way to the light and go out into the busy world and lend a hand. Whatever his personal troubles, the path of service is plain. It may be, it probably is, the monotonous round of daily work. It often is some special opportunity to lift somebody's burden and to brighten darkened lives. In this field of practical activity he is sure to find Jesus' words fulfilled that he who does His will shall know the doctrine.

Parallel verses: Job 28: 28; Ps. 27: 12-14; 107: 4-8; Prov. 11: 4; Isa. 30: 15; 48: 17, 18; Jonah 2: 7; Matt. 9: 36; 16: 15, 16; 18: 21, 22; 22: 17-21; Mark 8: 36, 37; 10: 17, 21-24; John 6: 63; 14: 1; Acts 5: 28, 29; 1 Cor. 13: 3; 2 Cor. 4: 7-10; 1 Tim. 4: 8; 2 Tim. 3: 16, 17; Heb. 4: 1, 2; Jas. 2: 14-17; 3: 13, 14, 16, 17.

PROGRESS OF THE KINGDOM.

A BACKWOOD LOOK.

A survey of the notable events of the past year upon the mission field shows a record of cheering successes and enormous difficulties, mighty reforms and trying persecutions, but on the whole the twelve months have been characterized by forward movements. There are new churches, new translations of the Scriptures, new educational institutions, new missionaries, new hospitals and new converts. The great missionary societies have had to face a shrinkage in receipts, which has crippled their work, but, on the other hand, the interest in missions has broadened and deepened, especially among the young people, through the efforts of the Christian Endeavor Societies. History has been made with a marvelous rapidity in Japan, Korea and China, and doors have been opened for the entrance of modern forces in the interests of Christianity and civilization. The British protectorate has been established over Uganda, and the English possessions in South Africa have been extended by the annexation of Pondoland and

the subjugation of the Matabele. In Turkey the outrageous persecution of the Armenians has called forth the sympathy of the Christian world, while the attitude of the government toward missionary enterprises has been unjust and tyrannical.

The great missionary successes of the year 1894 have been the vast religious movement among the lower classes of India and the wave of revival which has swept over North China. The crusade against opium has been pushed with redoubled energy, owing to the fact that the British government has shown a disposition to investigate the extent of its evil effects. The work of translating the Bible has gone steadily on and millions of pages have been printed in various languages. A fuller review of the year than we can give in our limited space may be found in the *Church at Home and Abroad* for January.

OUR OWN WORK.

Educational Work in New Mexico. With the beginning of the year the Congregational Educational Society will open a Mexican school at Cubero, with Mrs. L. A. Collings in charge. She has been engaged in Spanish educational work for thirteen years and is supported by Congregational women of Illinois. It is hoped that the H. M. S. will be able to station a Spanish minister at this point next year to labor in connection with the San Rafael field. There is a pressing need of a great enlargement of our educational and mission work among the Spanish population of New Mexico and Arizona. The enrollment of pupils in the schools of San Rafael, Barelás and Ranchos de Atrisco is unusually large this year.

Notable Converts. Rev. E. S. Hume of Bombay writes that there has been a number of interesting baptisms in that city. Among the notable converts was one of the Hindu professors in the Free Church College. His record as a scholar has been noteworthy and he is a well-known and popular man. Mr. Hume says, "I think we have never had so prominent a man baptized in this city before." For years Professor Velinkar has been a faithful Bible student. Eight new members were recently received into Mr. Hume's church, among whom were a Beni Israel woman and her two young daughters, who have suffered much persecution for embracing Christianity, and a young Hindu who is a member of a prominent literary family belonging to the Brahmo-soma. His grandfather was a famous grammarian, whose Marathi Grammar is the standard school text-book, and his uncle is the author of the government series of translation books. Such converts as these exert a wide influence in the community in favor of Christianity.

Li Hung Chang. Rev. Henry Blodgett, D. D., who has recently returned from Peking, says of the great Chinese statesman, Li Hung Chang: "He believes in the Western world civilization without the Christian religion, and, had he had his way, the Chinese would have been educated in the arts of modern warfare. The defeat of China, he says, came from a supercilious disregard of the advance of the world in warfare. Rev. Charles Fenney, an American missionary, teaches the English branches to the children of Li Hung Chang, who believes that in the arts and sciences the rest of the world long ago passed China."

THE WORLD AROUND.

Intolerance in South America. The large cities in the United States are not the only ones that have occasion to complain of officious and overbearing policemen. Rev. Joseph Harwood, an agent of the American Bible Society in Venezuela, was arrested in Meoza and placed in a foul and unwholesome prison, the offense with which he was charged being that of selling copies of the Bible. This act was in direct violation of the laws of Venezuela, which guarantee religious liberty to natives and foreigners, and as soon as the

government heard of the outrage the immediate release of the prisoner was ordered and the chief of police was dismissed from office. Would that the Turkish government would punish intolerant officials with like promptness.

The Stundists. It seems that the Russian orthodox clergy are congratulating themselves that their persecution of the Stundists has brought about the desired result. An important gathering of representatives of the clergy of South Russia has recently been held at Kiev to discuss the present position and prospects of the Protestant movement known as Stundism. This assembly decided, to its own satisfaction, that Stundism is no longer able to attract great masses from the Greek Church, and that if the movement still retains any force its recruits now join it in secret. It remains to be seen, however, if Stundism is as dead as its enemies aver it to be.

African Cannibals. Mr. Dorsey Mohun, United States commercial agent to the Congo Free State, who has just returned to Washington after two years in Africa, does not bring home very encouraging reports of the native Africans whom he has encountered. According to the *Boston Transcript*, he says 20,000,000 people in the Congo Free State are eaters of human flesh. Cannibalism is strictly forbidden by the government, but 900 white men are not able to see that this law is enforced among a vast number of savages occupying 1,000,000 square miles of territory. The natives are very sly, but occasionally individuals are caught in the act and punished with death. Mr. Mohun tells a horrible story about surprising a village one day when a big cannibal feast was in progress, and also describes another atrocious and barbarous scene, when he witnessed fourteen persons buried alive in the grave with the dead body of a great chief. This view of the native African serves to remind us that Africa is still the "Dark Continent," sorely in need of civilizing and Christianizing influences.

An Indian Artist. Not all the women in India are shut up in the zenanas. It is significant of the new ideas in that country regarding the capability and education of woman, that a young Bombay girl, Miss Dhaubai Fardoonjee Banajee by name, should go to England to study art. She early developed a taste for painting and won several prizes from the Bombay Art Society. This led to her being sent to Europe. For two years she studied in England and then went to Paris, where she has done noticeably excellent work and has succeeded in getting one of her pictures hung in the Paris Salon, although she is at present but eighteen years old. M. Bonat, the well-known French artist, who has interested himself in Miss Banajee, says she is possessed of the necessary talent to become in time an accomplished artist. She is the first Indian woman to study art in Europe.

THE TROUBLES IN THE CHURCH AT FRESNO.

The trouble between the native and Armenian members of the Congregational church in Fresno, Cal., has been discussed in our columns and has been extensively commented on in the religious press generally. So much feeling was aroused that the Bay Conference, seconded by the State Association of Churches, requested the First Churches of Oakland and Tulare to attempt to bring about an adjustment of the difficulties. These two churches united with the church at Fresno in calling a council, which met at Fresno, Dec. 17, to investigate the charges against the last named church. The council included a number of the prominent churches in the State. The Fresno church persistently refused to unite with the aggrieved persons in calling a mutual council, and these members as persistently refused the request of the council to join it in prosecuting the case

against the church. The council proposed a plan by which the aggrieved parties and the church might unite in calling a new council; but to this the church would not consent, though the aggrieved parties were willing.

The council then proceeded with its inquiry into the difficulty between the church and the aggrieved members who had been dropped from the roll. These persons refused to appear before the council for the reason that they had not been permitted to join in calling it. They had, however, previously called an *ex parte* council, before which they had presented their case. An imperfect stenographic report of the doings of that body was found, and with this, considering that several members of the present council had also been members of the former one, the council considered it proper to take up the case. The reply of the church to the charges against it was heard and the council made up its result. After expressing its disapproval of the refusal of the church in Fresno to enter into a mutual council with the aggrieved parties, and of the refusal of these parties to join in prosecuting the case against the church, and declaring that the evidence before it on both sides was sufficient, the council presented the following general opinion and special findings:

It is the opinion of this council that the First Congregational Church of Fresno, during the greater part of the time of its existence, has been beset with continual and extraordinary difficulties well calculated to try the Christian patience and discretion and test the sound judgment of the official brethren and membership, and liable to lead to misconception, misunderstanding and even bitterness. We are also of the opinion that these difficulties have not arisen or grown out of, or have existed on account of, race prejudices between the American and Armenian members of the church, but are more owing to the fact that the American and Armenian members have been born and bred under wholly different conditions and institutions, and have been in great measure unfamiliar with the language of each other. We do not see any just occasion to condemn or criticize the Christian conduct of the church; and we are of the opinion that the Armenian brethren, considering themselves aggrieved, have believed and do believe that they have been discriminated against on account of their nativity, and that they ought not to be harshly judged on account of entertaining this belief. But we are fully satisfied that they are laboring under a misapprehension much to be regretted, and that we see no possibility of removing. It is a matter that must be left to the Christian good faith and tact and patience of the native American element of the church and to the softening effect of time and social intercourse, and increasing familiarity on the part of the Armenian brethren with American institutions and with the English language.

Agreeably to this general verdict, therefore, the council, upon the question to the adjudication of which it was called, finds:

(a) That the church in Fresno has not broken fellowship with its sister churches of the Congregational name.

(b) That the charges as spread broadcast over the country against the church and its pastor, particularly in the matter of race prejudice, are not warranted by the facts.

(c) That this church is fairly entitled to the full confidence of all our Congregational churches, east, west, north and south, and, like every Congregational church, should be left under the divine guidance to settle its own problem and to do its own work.

FRANK H. FOSTER, Moderator.
H. V. ROMINGER, Scribe.

A protest was made and signed by Rev. Messrs. W. W. Scudder, Walter Frear and H. V. Rominger against the council taking any action, for the reasons that the church in Fresno refused to unite with the aggrieved parties in calling a mutual council, that much of the trouble had arisen because of the imperfect acquaintance of the Armenians with American customs and forms of speech, and that, in so grave a case and one of such wide-reaching relation, no judgment worthy of being placed before the public is possible under conditions in which but one side feels itself justified in presenting its evidence.

This protest the council voted to print with its own result.

There is no other wealth in the world than indifference to wealth.—*Anatole France.*

Literature

BOOK REVIEWS.

HIEROGLYPHIC BIBLES.

We can dimly remember a copy of such a Bible which fell in our way in childhood, and doubtless many of our older readers will recall them readily. But they seem to have disappeared for many years until it occurred to some publisher a year or two ago to revive them. Mr. W. A. Clouston, who has written the work before us, is an Englishman who at first undertook to prepare some bibliographical notes on English editions of hieroglyphic Bibles. In spite of somewhat scanty materials, the work grew upon his hands and the outcome is a large and handsome volume, of unique interest and of great value in its way.

The original hieroglyphic Bible was the work of Melchior Mattsperger, burgo-master of Augsburg in Bavaria, as author and John George Bodenehr, the famous engraver, produced the copper plates, which formed an important feature of it. It was published in 1687 and was a good-sized quarto, measuring ten and a quarter by six and an eighth inches within the boards. A copy of the first edition at Stuttgart is bound in half vellum with green and gold paper sides, and the frontispiece of Mr. Clouston's volume contains several facsimiles of its pages. The pictures of the hieroglyphic Bible were not absolute novelities in themselves, pictures having been inserted to accompany and explain the allusions of the text in the *Orbis Pictus* of J. A. Comenius, published at Nuremberg in 1657. In the following year an English version, entitled *The Visible World*, by Charles Hoole, came out in London for use in the study of Latin and it succeeded so well that in 1777 a similar little book appeared, the *Youth's Visible Bible*, written by Elisha Coles.

About 1780 the first proper hieroglyphic Bible in English appeared and it sold by thousands, as many as twenty editions having been published by 1812. But it became very scarce and, strangely enough, it somehow has been overlooked by most bibliographers who naturally might have been expected to describe it. But it was not the first Bible of its sort. Examples had been printed in Germany, Holland and Denmark. They all now have become very rare. They possess not only the interest due to their peculiar composition but also that belonging to them as pioneers in the now prolific department of juvenile literature. Their most striking feature is the frequent substitution of pictures for words. For instance, in the text of Psalm 104: 18 and 19, "The high hills are a refuge for the wild goats, and the rocks for the conies. He appointeth the moon for seasons, the sun knoweth his going down," instead of the words "wild goats," "conies," "moon" and "sun" are designs representing them pictorially. These designs often are obscure but usually are intelligible as well as quaint and striking. They are admirably adapted to interest children. Some of them, too, especially in the German Bibles, are finely executed. The English are ruder, although they contain specimens of good work and some of those in the first edition are reputed to have been made by Thomas Bewick himself.

Mr. Clouston also and fortunately has been allowed to describe a remarkable and valuable Latin manuscript, of the same gen-

eral character, belonging to the Earl of Denbigh. He has gone thoroughly into his subject and his volume is learned and authoritative as well as unique and entertaining. It is dedicated appropriately to Dr. Richard Garnett of the British Museum. It contains a treatise on the origin and history of hieroglyphic Bibles, very full, graphic and well illustrated, and a complete hieroglyphic Bible on a novel plan, the narrative being condensed and phrased in simple words and illustrated with several hundred colored pictures. The volume, which has an artistically beautiful and appropriate binding and special cover, is a handsome example of the publisher's art, indeed it is an *édition de luxe*, and only a hundred copies are offered for sale in this country. Those who can afford to buy it will find it in itself an enjoyable and valuable addition to their libraries and a source of much gratification to their children. It is a credit to the enterprise of its publishers. [Friedrick A. Stokes Co. \$9.00.]

RELIGIOUS.

The Bishop Paddock Lectures for 1894 before the Episcopal General Theological Seminary were delivered by Prof. C. W. E. Body, D. C. L., on *The Permanent Value of the Book of Genesis as an Integral Part of the Christian Revelation* [Longmans, Green & Co. \$1.50]. They contain a vigorous and suggestive examination of conflicting modern critical hypotheses and favor generally conservative conclusions. The author exhibits thorough familiarity with the best work which has been done in connection with the subject and he is eminently fair and judicious in his handling of disputed points. His chapters are not as minutely critical as they would have been had they been prepared for a different use, but they illustrate superior scholarship none the less. The book is a fresh evidence of the present swing of the critical pendulum back again from the extreme conclusions of the more advanced critics.

Two more issues of *The Expositor's Bible*, edited by Dr. W. R. Nicoll, are *The Book of Chronicles*, by Prof. W. H. Bennett, and *The Book of Numbers* [A. C. Armstrong & Son. Each \$1.50], by Rev. R. A. Watson, D. D. Each has performed his task in the scholarly yet sufficiently popular manner which has rendered the other volumes of this series so acceptable. Special topics which come up are dealt with frankly and wisely, e. g., the agency of Satan in tempting David to order a census taken. The spiritual aspects and lessons of the narratives are enforced effectively and each volume is a distinctly valuable contribution to expository Biblical literature.—*The Leisure of God and Other Studies in the Spiritual Evolution* [Universalist Publishing House. \$1.00] is a book of sermons by Rev. J. C. Adams, a well-known Universalist minister. They are earnest, thoughtful and stimulating and the occasional utterances which indicate the author's divergence from evangelical views do not seem sufficiently numerous to prevent Christians of all names from gaining strength and cheer from his pages.

Eight lectures by Rev. F. W. Hamilton form a neat little volume, *The Church and Secular Life* [Universalist Publishing House. 75 cents]. They discuss the church in relation to the Life of Man, Education, Charity, Business, Labor, Politics, Reforms, and Society. They are wise and practical and contain more actually valuable suggestions than most such utterances.—The bound

volume for 1894 of *The Converted Catholic* [James A. O'Connor. \$1.50] contains a considerable variety of material and is pervaded by a spirit of glowing earnestness.—Prof. Cornelius Walker, D. D., has prepared a volume, *Outlines of Christian Theology* [Thomas Whittaker. \$1.50] which is based upon classroom lectures and may serve other theological teachers as a textbook. It is lucid, candid, conservative in its positions, and written tersely. But it possesses little individuality and sometimes is content to state different theories of truth without taking as definite position as might naturally have been expected.

STORIES.

The White Company [Harper & Bros. \$1.75] is another spirited historical novel by Dr. A. Conan Doyle, dealing with the conditions existing several hundred years ago in England and on the continent. It tells of troublous times when war on a larger or smaller scale prevailed for the most part, and when a rough but sturdy, and at times heroic type of manhood was illustrated. The story certainly is one of the author's best, if not even his very best. It ranks with the most superior work of our day in its class and is a carefully constructed and excellently written piece of work apart from its surpassing interest. It possesses large value as a portrayal of a striking stage in the progress of civilization and will be read with eagerness and delight by old and young. It has a number of good illustrations—Mr. H. R. Chamberlain has adopted the form of the story for use in discussing a question of finance. His book is entitled *Six Thousand Tons of Gold* [Flood & Vincent. \$1.25]. He imagines a sudden and enormous addition to the world's stock of gold and its influence upon business. We will not detail the outlines of his narrative, but content ourselves with commending it cordially. Although much in the vein of Jules Verne's writings, it is sufficiently serious and thoughtful to interest adult readers not less than the young, and it is written with much force.

Sir H. S. Cunningham has written one or two fairly good novels, but his *Sibylla* [Macmillan & Co. \$1.25] can only be accounted dull. It deals chiefly with English upper class life and has much to do with politics. Its characters talk unnaturally for the most part, as if trying to say striking things, the movement is sluggish, and it fails to take any strong hold of the reader's attention.—*Jacob's Heiress* [Presbyterian Board of Publication. \$1.25], by Annette L. Noble, tells of the siege of Antwerp by the Spaniards at the close of the sixteenth century, and of some contemporaneous or immediate subsequent events. It is written with considerable graphic power, is more than ordinarily entertaining, possesses historical value and has a healthy religious tone. It is an excellent book for the Sunday school or home library.

The Rev. S. Baring-Gould writes only about a novel a year, he says, although they have been coming out in this country of late with startling rapidity. But they are so good that it has been evident that they must have been written more gradually. *Urith, a Tale of Dartmoor* [R. F. Fenno & Co. 50 cents] is the latest comer and it is striking indeed. It is a little in the vein and also deals with the region of Lorna Doone. It is a picturesque, intense and at times tragic novel, sad and even gloomy rather than bright and winsome yet not with-

out its relieving features. It is also a powerful picture of the rough life of the time—two hundred years ago. It is the strongest and best sustained, although not altogether the most enjoyable, of all the author's works which we have read.—A neighboring county of England, Somersetshire, is the scene of *Love and a Quiet Life* [Dodd, Mead & Co. \$1.25], by Walter Raymond. This, too, is commendable for vigorous portrayals of rural character and life. The plot of the book is of the slightest but the human interest of it and the local characteristics and quaintnesses as well as the somewhat uncommonly simple and effective style render it more than ordinarily pleasing.

The Price of Peace [A. C. McClurg & Co. \$1.25], by A. W. Ackerman, is too long and now and then too much involved. It is sometimes hard for the reader to keep its several threads of action sufficiently separate. Yet it is a careful and successful study of the times—those of Ahab, king of Israel—and a spirited picture of the troubled yet triumphant careers of certain of the Lord's prophets, especially Micaiah. There is a historic foundation for the story in general, although not in details, and it is a novel of real power and interest. We do not see why it would not be popular and useful in Sunday school libraries.—Ruth McEnery Stuart's *Story of Babette* [Harper & Bros. \$1.50] affords a striking contrast to Mr. Ackerman's book. Modern New Orleans is a very different place from the Samaria of King Ahab's day and the pathetic little story of Babette is on a small scale compared with that of the political and religious experiences of a nation. None the less, however, is this story a sweet, touching, effectively written little book, with a real individuality and a freshness and force which are truly enviable.

Another of W. E. Norris's stories, and a short one, is *The Despotical Lady* [J. B. Lippincott Co. \$1.00]. It is a lively tale, without much substance yet very amusing at last. It leads up gradually to an effective climax.—There is too much sentiment in Lynde Palmer's *Where Honor Leads* [Dodd, Mead & Co. \$1.25] and there is more or less extravagance of conception and description. The hero is of almost unearthly excellence and the villains fall little short, if at all, of actual deviltry. It will have a good influence on the whole and does not lack interest yet it is not a skillfully performed piece of work.—*One Step Astray* [E. & J. B. Young & Co. \$1.50], by Arthur Clare, points a vital moral in an impressive and memorable manner. It is a good Sunday school book without the priggishness which some people mistakenly suppose a characteristic of all such books.—*Under Friendly Eaves* [\$1.25], by Olive E. Dana, includes somewhat more than twenty short stories. They are genuinely entertaining and inculcate wholesome and practical moral lessons without seeming to preach or teach. They are characteristic New England stories and will revive many a pleasant recollection of New England scenes and people. The book is for sale generally or may be had of the author at Augusta, Me.

MISCELLANEOUS.

To write a book of advice to the young about their opportunities of improvement and to avoid falling into the commonplace is difficult. But Mr. O. S. Marden has done this successfully in his *Pushing to the Front* [Houghton, Mifflin & Co. \$1.50]. It is in

the vein which Mr. Samuel Smiles has worked so diligently but in some respects it is the best book of the sort which we have seen. It is spirited and interesting throughout. It makes lavish use of anecdote and incident, but some of the moralizings are pithy and almost epigrammatical. We commend the book heartily. Both boys and girls will appreciate it and we shall have been much mistaken if it fail to prove to some a real inspiration. It is illustrated by many portraits.—Much in the same vein but very different in manner, although also a valuable book, is Sir John Lubbock's *The Use of Life* [Macmillan & Co. \$1.25]. Its chapters treat of Tact, Money Matters, Recreation, Health, Citizenship, Social Life, Faith, etc., and that on Religion is one of the best. The author writes tersely but entertainingly and with a shrewd appreciation of the needs and desires of the young. Such a book must be popular and must do great good.

The Arena Publishing Company has issued an exceedingly sensible and useful volume, *Women in the Business World* [\$1.75], by one of them. It points out the importance of pecuniary independence, and how business efficiency may be secured, and also discusses many of the business positions now filled by women, explaining their advantages and disadvantages, their demands and rewards. The style of the book is good and its fund of wisdom large and the volume will be of wide and permanent value. Many Sunday school libraries would be the better for it.—Prof. N. S. Shaler's recent papers in *Scribner's Magazine* have been reprinted with additions in a volume called *Sea and Land* [Charles Scribner's Sons. \$2.50]. It discusses sea beaches, the depths of the sea, icebergs, harbors, tidal currents, etc., and offers to unprofessional readers and students a great deal of scientific information in a simple and readable form. It is illustrated, and it will delight the more thoughtful boys and girls.

Meditative readers will find stimulating and pleasurable reading in *The World Beautiful* [Roberts Bros. \$1.00], by Lillian Whiting. It is dedicated to the memory of the late Bishop Brooks. It embodies many profound views of life and character. It shows unusual insight and justness of appreciation and also is written in a felicitous and expressive style. It is singularly fresh and striking in view of the multitude of similar volumes and its unostentatious but genuine religious tone will secure it much influence. All in all it is an uncommonly good book.

The Wedded Life [Presbyterian Board of Publication. \$1.00], by Rev. J. R. Miller, D. D., is a little book intended for newly married couples and to serve as a wedding gift. It contains a certificate of marriage to be filled out, several pages for written congratulations, and four eminently wise and appropriate chapters of advice by Dr. Miller. We should prefer it with only his chapters, but, to quote President Lincoln's famous remark, "For those who like that sort of thing, it's just the sort of thing that they like."—*Straub's Model* [S. W. Straub & Co. 60 cents] is a new singing-book of the usual sort for schools.

THE JANUARY MAGAZINES.

The *Bibliotheca Sacra* [Bibliotheca Sacra Co. \$3.00] has issued one of the best numbers in its whole history. Prof. G. F. Wright in *An Irenicon*, the opening paper,

suggests how much nearer to one another in respect to belief theological controversialists often are than they perceive, and he illustrates the point effectively. One of the conspicuous contributions is a good natured but keen and shrewd attack upon Close Communion, by a Baptist divine unnamed, which is to be followed in the next issue by a defense of the doctrine. Prof. A. T. Swing sets forth the Limitations of the Historical Argument in religious and scientific discussion and Prof. F. H. Foster has a first, and very clear and striking, paper upon The Authority and Inspiration of the Scriptures. Mr. Z. S. Holbrook begins a discussion of The Republic and the Debs Insurrection. Dr. Henry Hayman, Dr. Washington Gladden, and Rev. W. E. Barton, also are contributors and the minor departments are well filled. In the Sociological Notes is a timely and practical discussion of Mr. Pullman's testimony as to the famous strike.

The regular departments of the *Review of Reviews* [\$2.50] are creditably maintained this month and it has several tempting special features. Considerable space is given to Mr. John Burns, the English labor leader. The Armenian Crisis also receives careful heed. Archdeacon Farrar sends a portrait and sketch of Rev. Dr. Henry Lunn, president of the latest Grindelwald Conference. The mass of material packed into a month's issue of this magazine and edited so as to be serviceable to busy readers yet so as to preserve interest in spite of condensation, is remarkable indeed. The *Review of Reviews* probably has become already the last magazine which many would stop if they could continue to take but one.—The always handsome and entertaining *Pall Mall Magazine* [\$3.00] furnishes a great deal for its price. Bret Harte has a story, *Bolinas Plain*. T. F. Plowman supplies a study, *The Aesthetes*, the Story of a Nineteenth Century Cult. General Lord Roberts continues his history of the Duke of Wellington and his campaigns. The Earl of Cork and Orrery, the Queen's Master of the Horse, has a pleasant paper about his office. Walter Besant presents another installment of his sketches of Westminster and Mr. Haggard another of his striking novels, *Joan Haste*. All the minor departments are well sustained and the illustrations are as fine as ever. The *Pall Mall* abundantly merits its popularity.

Scribner's [\$3.00] starts off gratifyingly. Robert Grant furnishes the first of his series of papers on The Art of Living and it deals with the subject of Income. It is fully equal to his best previous work and its insight, shrewdness and geniality will render it a popular feature of the magazine. George Meredith supplies four chapters of a new story, *The Amazing Marriage*. There are stirring short stories by Gilbert Parker and C. D. Lanier and spirited poems by Conan Doyle and Mrs. Spofford. Among the graver contributions are one on American Wood-Engravers—Henry Wolf; one on The Beginning of American Parties, by Noah Brooks; one on The Mental Characteristics of the Japanese, by Prof. G. T. Ladd; and one on Salvation Army Work in the Slums, by Maud Ballington Booth. Dr. Thomas Dwight, Dr. Holmes's successor in the Harvard Medical School, also presents a most interesting paper of personal reminiscences. The illustrative work shows no lowering of the publishers' high ideal or painstaking care.

The opening chapters of a new serial story by Elizabeth Stuart Phelps—Mrs. Ward—called *A Singular Life*, begin the *Atlantic* [\$4.00]. J. H. Denison offers a short paper on *The Survival of the American Type*. Musical readers will appreciate P. H. Goepf's article, *The Symphony Illustrated by Beethoven's Fifth in C Minor*. Edith Brower explains *The Meaning of an Eisteddfod*, a Welsh competition in poetry and song. Havelock Ellis's contribution on *The Genius of France* is interesting and suggestive. J. M. Ludlow writes intelligently about *Co operative Production in the British Isles*. The late Mr. Winthrop's volume, privately printed, of *Reminiscences* is commented upon pleasantly and so, under the title, *A German Appraisal of the United States*, is a volume by Prof. Friedrich Ratzel. One or two other stories and poems, etc., make up what is an excellent number. —Thomas Hardy, Julian Ralph, Miss Jewett, R. H. Davis, Senator Lodge, Alfred Parsons, Owen Wister, T. A. Janvier, and Ruth McEnery Stuart—these and others are contributors this month to *Harper's*. Hardy continues his new story *Hearts Insurgent*. Ralph describes Charleston and the Carolinas, Miss Jewett tells a story, *A War Debt*, Mr. Davis begins a story in four parts, *The Princess Aline*. Senator Lodge's subject is *Shakespeare's Americanisms*. Each of the others has done some excellent work. Mr. Warner's editor's study considers Dr. Holmes with hearty yet discriminating appreciation. As for the illustrations they are what they always are in quality.

The art lover will find the *Magazine of Art* [Cassell Publishing Co. \$3.50] well suited to either popular or critical taste and demand. It abounds in the work of experts yet it is written in a largely untechnical and readily enjoyable style. A notable article this month is the first of Robert Walker's papers on *Private Picture Collections in Glasgow and the West of Scotland*, Mr. A. J. Kirkpatrick's being that specially considered. Mr. Selwyn Image's sketch of Thomas Hope McLachlan is another. Claude Phillips's upon *Sculpture of the Year* is another. C. Wilhelm furnishes the second of his two papers on *Art in the Theater: Art in the Ballet*. All are illustrated finely. The department of art news also is of great interest.

There is an epidemic of interest in the first Napoleon just at present and one of the most enjoyable contributions drawn out by it is the opening article in *McClure's Magazine* [\$1.50], by Ida M. Tarbell with notes and illustrations furnished by Hon. G. G. Hubbard. Rudyard Kipling supplies a new and weird jungle story. Dr. A. Conan Doyle is represented by a spirited war story. Professor Drummond discusses Mr. Moody's character and career. Miss Beatrice Harraden tells how she came to write *Ships That Pass in the Night*, and there are several other valuable contributions. The number is remarkably well made up and of exceptional attractiveness and interest. —Capt. Charles McIlvaine supplies *Lippincott's* [\$3.00] with its complete novel which is entitled *The Waifs of Fighting Rocks*. There also are several holiday articles, a pleasant paper of reminiscences of Dr. Holmes, a study of Tree, the English actor, and several bright short stories. The number contains a large variety of excellent material. —The ten brief sketches which compose *Romance* [Romance Publishing Co. \$1.00]

are by writers of several different nationalities and possess much interest. They illustrate well many of the possibilities of the short story in modern literature and the publication is issued very tastefully.

Frank Leslie's [\$3.00] continues to provide a tempting list of articles, and almost any inclination will find satisfaction therein. One of the most conspicuous is on St. Andrews and Andrew Lang. Another is about America's Egypt, i. e., Yucatan. Others are Napoleon, Alexander I. of Russia, and the War with Austria, Old Kentucky Homes, On Entertaining, Chiming Bells, etc. There are many illustrations and the popularity of the magazine is well merited. —In *Cassell's* [\$1.50] Mrs. L. T. Meade opens a new story, *The Voice of the Charmer*. There is a pleasant account of an interview with Rev. S. Baring-Gould, the novelist, and of his home and literary habits, by F. Dolman. Sir Wemyss Reid contributes a most interesting paper on the British Cabinet, and there also are articles by W. E. Grey, Anthony Hope, J. M. Barrie, and others. The illustrations are numerous and the number is full of entertainment. —*St. Nicholas* [Century Co. \$3.00] is as gay and merry as ever but it also has more ballast in the way of serious and instructive contributions than formerly and it comes as near as it seems possible for any publication to come to being an ideal magazine for the boys and girls. A long list of eminent writers have contributed to make the current issue what it is and so have many of the best artists. —*Our Little Ones and the Nursery* [Russell Publishing Co. \$1.50] goes straight to the heart of the younger children and if its coming be delayed a day or two they find it hard to wait for it. It deserves its favor and this number is a very nice one.

The Quiver [Cassell Publishing Co. \$1.50] sustains itself creditably as a family magazine with a decidedly religious tone appropriate for Sunday reading without being devoid of abundant and diversified interest. Its contributions are short, pithy, and among them are installments of two serial stories, *For Power—For Riches*, by Annie Q. Carter, and *Angus Vaughan's Widow*, by Isabel Bellerby. —*The Treasury* [E. B. Treat. \$2.50] contains several sermons and other material of special interest to clergymen as well as some things of general value. Dr. Burdett Hart has a short sketch of President Dwight of Yale. —*The Homiletic Review* [Funk & Wagnalls. \$3.00] is for the clergy professionally and its contents are intended to aid them in one or another department of their work. It publishes contributions by or extracts from the work of many eminent men.

NOTES.

—Mr. H. D. Traill is writing a biography of Sir John Franklin.

—A leading feature of the *Atlantic Monthly* during this year is to be a new story by Mrs. E. S. P. Ward, called *A Singular Life*.

—Mr. Austin Dobson is reported to have made an important discovery about Oliver Goldsmith but will not make it public at present.

—Mr. H. R. Chamberlain's story, *Six Thousand Tons of Gold*, reviewed in another column, ran through two editions in four days upon its appearance in London.

—The most popular work by the late Philip Gilbert Hamerton, in America, is *The Intellectual Life* which has been reprinted

here nearly or quite a dozen times and still sells steadily.

—Robert Louis Stevenson was buried on the top of Mount Pala, near his home in Samoa, thirteen hundred feet above the sea. The obelisk, to be erected above his grave, will be visible far at sea.

—Mr. John Murray, the English publisher, says that the present enormous supply of books diminishes interest in them individually and that the shortness of the lives of books is a striking feature of our time.

—The new *Windsor Magazine*, an English venture, proposes to storm public favor by inaugurating "a great marriage insurance scheme" to be worked by it exclusively. The probable quality of the publication needs no other proclamation.

—The Philadelphia Board of Education has excluded several of Rudyard Kipling's books from the Public Library because of the profanity of some of their characters, and now it has been requested formally to prohibit Du Maurier's *Trilby* for alleged immoral teaching.

—Rev. A. S. Twombly, D. D., is preparing a memoir of Dr. John Lord, the eminent historical lecturer who has just died, and would be glad of any items, letters, etc., relating to Dr. Lord. His address is Newton, Mass., and any letters intrusted to him will be carefully returned.

—The report that an autograph copy of our national hymn, *My Country, 'tis of Thee*, has been sent to the Vatican Library in Rome, which has been so circulated as to give the impression that the original manuscript is referred to, is denied by the author of the hymn, Rev. S. F. Smith, D. D., who says that he knows nothing about it.

—The recent sale of the library of the late George Livermore in this city is declared by the *Publishers' Weekly* to have marked an epoch in bookselling and to have fixed new standards of value for rare and interesting books. The same journal claims that New York proved itself the book center of the United States by carrying off all the more valuable lots offered.

BOOKS OF THE WEEK.

- Silver, Burdett & Co. Boston.*
 WAYMARKS FOR TEACHERS. By Sarah L. Arnold. pp. 274. \$1.25.
 THE MODERN TEMPLE AND TEMPLES. By Robert J. Burdette. pp. 385. \$1.25.
 ELEMENTS OF PHYSICS. By S. P. Meads. pp. 288. 72 cents.
Allyn & Bacon. Boston.
 INSTITUTIONAL ETHICS. By Marietta Kies, Ph. D. pp. 273. \$1.25.
C. A. Nichols Co. Springfield.
 HISTORY FOR READY REFERENCE. By J. N. Larned. Vol. IV. pp. 769.
Charles Scribner's Sons. New York.
 SCRIBNER'S MAGAZINE: 1894. Two vols. pp. 792 and 804. \$4.50.
D. Appleton & Co. New York.
 THE LAND OF THE SUN. By Christian Reid. pp. 272. \$1.75.
American Book Co. New York.
 ACADEMIC FRENCH COURSE. By Prof. Antoine Muzzarelli. pp. 299. \$1.00.
G. W. Dillingham. New York.
 THE MISSING CHORD. By Lucy Dillingham. pp. 206. \$1.25.
Elliott Stock. 62 Paternoster Row, London, E. C.
 THE KING'S DAUGHTER AND OTHER POEMS. By Matthew Hunt. pp. 66.

PAPER COVERS.

- W. B. Clarke & Co. Boston.*
 THE AERONAUTICAL ANNUAL. 1895. Edited by James Means. pp. 172. \$1.00.
William Ware & Co. Boston.
 THE (OLD) FARMER'S ALMANAC FOR 1895. Established by Robert B. Thomas. pp. 48. 10 cents.
United States Bureau of Education. Washington.
 HISTORY OF HIGHER EDUCATION IN RHODE ISLAND. By William Howe Tolman. pp. 210.
W. S. Bell Co. St. Louis.
 THE AMERICAN SCHEME OF STATE EDUCATION. By W. M. Bryant, LL. D. pp. 66.

MAGAZINES.

- December. HARTFORD SEMINARY RECORD.—MUSIC REVIEW.
 January. McCLURE'S.—LIPPINCOTT'S.—ATLANTIC.—CENTURY.—ST. NICHOLAS.—OVERLAND.—FALL MALL.—PREACHER'S.—CATHOLIC WORLD.—DONAHOE'S.—HARPER'S.—REVIEW OF REVIEWS.—OUR LITTLE ONES AND THE NURSERY.—ART AMATEUR.—GOOD WORDS.—MUSIC.—AMERICAN MAGAZINE OF CIVICS.—INTERNATIONAL JOURNAL OF ETHICS.—CHAP-BOOK.

News from the Churches

PASSING COMMENT.

The letter from San Francisco describes the active efforts of the pastors of the city in a new line of reform.

It was a good thought of a Men's Club in Michigan to entertain the church, as it did at the annual meeting.

The records for the year's work in Vermont will be read with interest. Pastors especially will find a statement worthy of note which will doubtless tend to strengthen their belief in installations.

A successful outcome of the five cents a week system of offerings is reported from a Maine church. It might pay other churches, which rarely have a balance in the treasury, to try the system.

A more acceptable reminder of the New Year's opportunities could hardly be sent with the pastor's greetings to his parishioners than *The Congregationalist Handbook*. We have already noted several instances of such usage in different parts of the country.

It seems as if much relief must be at hand for the sufferers in Nebraska, since the co-operation of the railroads has eliminated the cost of transportation from the question. We hope the generosity of these corporations will be taken full advantage of by individual givers.

This is hardly the time to expect dependent churches in the West to consider self-support. The more credit is it to the churches in Iowa which have recently taken this step, since just in the neighboring State west untold suffering is the lot of so many individuals and sister churches.

To carry out a plan whereby every family in a church of 300 members receives "A Happy New Year" from the pastor, through the young people, on the first day of the year, is not a small task. Yet this is not the first time it has been done by a Massachusetts pastor.

FROM SAN FRANCISCO.

After an extended rain the day preceding Christmas was bright and beautiful. The holiday itself was slightly lowering but gladness reigned and "hard times" were for once forgotten. Many of the churches held services, several of the non-prelatic joining in such observance of the day. On the Sunday preceding, in not a few an elaborate order of service was enjoyed. In one or more the stereopticon was used, pictures of the nativity adding much to the telling of the glad story. Unfortunately for the First Church, the pastor, Dr. C. O. Brown, was detained by a snowstorm in the mountains on his return from a successful lecturing tour in the north. Happily, Rev. M. A. Dougherty of Cambridge, Mass., was in the city, and in filling the pulpit was much enjoyed.

The world-renowned Cliff House is a thing of the past. Built on the ledge of rock jutting out into the ocean, it has been the favorite resort for San Franciscans and tourists from the "four corners of the earth." Here Presidents Grant, Hayes and Harrison looked upon the peaceful sea and viewed with wonder the basking visitors on Seal Rock. Here, too, lords, dukes and princes gathered. But only the site now remains. Christmas night fire destroyed the house. The loss, however, will be gain. Mayor Sutro, whose property it was, will soon erect another building in the locality. Rumor has it that it will be of iron and steel, a large hotel, costing a million dollars.

Under the leadership of Rev. F. B. Pullan of the Third Church, the matter of advertising church services in Sunday journals is receiving special attention. His able paper at a recent meeting of the Monday Club led to the appointment of a committee to secure the co-operation of the Congregational churches in discontinuing the use of the Sunday edition, and in the event of success to seek the help of other denominations. Of the sixty or more

churches probably ten or twelve avail themselves of this means of advertising, and only three of the ten Congregational. Pertinent to the matter is the experience of a brother, who, refusing to furnish copy for such advertising, discovered that during several weeks it was done by some one else against his protest. The congregations decreased meanwhile, but as soon as the Sunday advertising was withdrawn they began to assume their wonted size. OCCIDENT.

THEOLOGICAL SEMINARIES.

Hartford.

The second term, beginning Jan. 2, was pleasantly opened by the formal inauguration of Rev. Clark S. Beardslee as professor of Biblical dogmatics and ethics. The subject of his inaugural address was *The Unity of the Bible*. Dr. E. B. Webb also gave an address.—The janitors are now beginning their electives, having this term 123 hours of required work and forty of elective.—Dr. DeCollard, who won the first premium at the World's Columbian Exposition for a system of physical culture, is conducting classes in the gymnasium three times a week.

Pacific.

For some time there has been a desire for a school during the vacation months of the seminary. Accommodations are ample for a good number of students, and for many in the interior no finer place for physical, mental and spiritual refreshment can be found than the Bay of San Francisco. A movement is at last on foot. President J. K. McLean, D.D., has issued a circular, partly for arousing a consensus of opinion. As yet the plan is for a week's study, with a score or more of lectures, at a price easily within the reach of all. The professors will be the instructors in the various branches, with possibly one or two experts from abroad.

CONGREGATIONAL CLUBS.

MASS.—The Merrimack Valley Club held a meeting, Dec. 31, in Lawrence. The subjects were: *The Influence of Churches in the Club Over Their Communities*, and *University Settlements and Institutional Churches in Smaller Cities and Towns*.

NEB.—The Crete Club celebrated *Forefathers' Day* with appropriate exercises. About 300 persons were present. Rev. John Doan of Lincoln gave the chief address on *Pilgrim Pluck*.

NEW ENGLAND.

Massachusetts.

BOSTON.—The first meeting for the year of the Superintendents' Union, at Berkeley Temple last Monday evening, appropriately took on a devotional character, the vice-president conducting a brief service of prayer, after which Rev. Ellis Mendell answered the question, *How can the superintendent make himself a spiritual power in the Sunday school?* and Rev. J. M. Gray gave a tender and suggestive address on *How to Serve God in the Spirit of God*.

EAST BOSTON.—*Maverick*. About 300 of the parishioners celebrated the final discharge of the church debt and gave New Year's greetings to Dr. Smith Baker and his wife. Addresses of congratulation were given by several of the deacons and others.

SOMERVILLE.—*Prospect Hill*. A complimentary reception was given to Messrs. Edward Hartshorn and M. P. Elliott, recently, in recognition of their twenty years' service as deacons. A large number of friends were present.

DORCHESTER.—*Pilgrim*. For the first time in the new building, a reception was tendered Rev. and Mrs. W. H. Albright, Jan. 1, under the auspices of the Ladies' Ways and Means Society. The chapel and parlor were most attractively decorated and a large number of persons were present, among them friends from other churches. It was the most successful gathering of the kind ever held by the church. A successful entertainment for the children included a Christmas cantata and a tree. At the Christmas service of the Sunday school, Mr. J. A. Fowle gave the school a large crayon of Nazareth, handsomely framed. The gift is the more acceptable as it is the work of Mr. Fowle.

ROCKFORD.—*First*. The past year was one of prosperity. With one exception, a larger gain was made in the membership than for any year since 1870. The Sunday school and the C. E. Society have also increased in numbers. The benevolent contributions were large and the treasuries of the different organizations are well filled.

LOWELL.—Following the Moody meetings no less than six evangelists have been at work, among

them Rev. R. S. Underwood of Northampton. Nearly all the churches continue special services.—*First*. Rev. G. F. Kenngott conducts a converts' meeting on Wednesday evenings, at which gospel teachings are explained and the beginners encouraged to use their voices in prayer and testimony. More than fifty persons were present last week.

MARLBORO.—Rev. J. H. Elliott and Mr. E. F. Butts recently held a ten days' series of evangelistic services, under the auspices of the Y. M. C. A., with the co-operation of the Methodist, Baptist and Congregational churches. The services were fruitful in strengthening the spiritual life of many persons and in leading others to confess Christ.—*Union* closes the year with twenty-nine additions, the Y. P. S. C. E. doubled in numbers and supporting regularly the church evening service on Sunday and during the week. A girls' missionary club has been formed, with a membership of about forty. The other organizations have had a steady growth during the year. The church edifice and the parsonage have been repaired and improved. Rev. W. F. Stearns is pastor.

NORTH CARVER.—A blessing has come to the church from the labors of Rev. R. M. Taft. Members have been strengthened and new converts have been encouraged. Rev. Nehemiah Lincoln is pastor.

TAUNTON.—*Trinitarian*. For the last two years Rev. S. V. Cole has arranged that calls be made on New Year's Day by the young people on every family in the parish. The greetings sent out by the pastor are always pleasantly received. The result is an added interest on the part of some and a better acquaintance all around.

AYER.—Under the auspices of the Middlesex Union Association a meeting is to be convened here, Jan. 15, of ministers of all denominations in the region roundabout in the interests of fellowship and greater efficiency of service.

WORCESTER.—New Year's receptions and suppers were held in many churches, with large attendance and interest. The value of these gatherings seems to grow with experience.—*Armenian*. The third anniversary was celebrated fittingly by the ordination of Mr. Kalos Kamalyan, who is the acting pastor. The services were in Armenian and English, the hymns being sung in both languages at once. The striking Christian experience and clear and evangelical statement of belief of the candidate gave notable proof of the value of the work of our missions in Turkey. Secretary Barton of the American Board gave an address, and the ordaining prayer was offered by Dr. Cyrus Hamlin.—*Hope* reports additions of thirty-three during the year, twenty-four on confession, a net gain of thirty-two, making the present membership 157. The debt has been reduced \$450.—The revival meetings under Dr. A. C. Dixon of Brooklyn were most fortunately introduced by Mr. Moody, who offered to be present for three days preceding the opening services.

GREENDALE.—An evangelical, undenominational body, to be known as People's Church, was recognized at this suburb of Worcester, Jan. 3. Rev. W. T. Sleeper, late pastor of Summer Street Church, has been laboring there in a community of 150 families, with no organized church and no services except in a Baptist mission. There were received forty-three members, twenty on confession, representing four denominations. A lot has been bought and the subscriptions already received assure a building.

SPENCER.—Rev. J. B. Jordan of Pawtucket, R. I., who has been a successful worker in other fields, has commenced a series of revival services with the co-operation of the Congregational, Methodist, Baptist and French Protestant churches. Union services will continue throughout the week.—*First*. The Sunday school contributed twenty dollars last year to the Baldwinville Home, and the church recently gave ninety-three dollars to the national Ministerial Relief Fund.—*French*. A Junior C. E. Society has recently been organized.

SHELBERNE FALLS.—At the annual meeting, Dec. 11, an unusual interest was manifest. The reports showed a healthy and prosperous condition, the benevolent contributions for the past year being exceptionally large.

LENOX.—The Congregational, Methodist and Episcopal churches are holding monthly union services that call out large audiences and are proving profitable. The meetings are held in the churches by turn, the choirs uniting, and each pastor preaching in his own pulpit.

STOCKBRIDGE.—At the annual meeting a vote was taken to appoint collectors for home and foreign missions that every member of the church and congregation may receive a special appeal for their support. Other benevolences will be contributed through the weekly collections.

Maine.

HARRISON.—The late Mary R. Hamlin left to the church \$800, and the residue, a few hundred dollars, in equal parts to the Maine Congregational Charitable Society, Bangor Seminary and the Maine Missionary Society.

BATH.—*Central.* The value of special music and sermons to attract non-church-goers has been shown during the pastorate of Rev. A. F. Dannels. The congregations have grown so that recently, for the first time in many years at a regular service, the galleries had to be opened to make extra provision for a congregation of 800 people.

ELLSWORTH.—The Sunday school is to award to those who complete a two years' course of study a diploma certifying that fact and having a handsome picture of Father Tenny, the beloved pastor of this church for thirty-eight years, 1838-73.

LEWISTON.—*Pine Street.* At the annual meeting twenty-seven new members were reported. During the eleven years of Rev. G. M. Howe's pastorate the additions to the church have numbered 243. The weekly offering of five cents by each member of the congregation during the year has enabled the treasurer to meet all bills and have a balance of \$400. Mr. F. B. Sands, who has been superintendent of the Sunday school for fifteen years, was recently given \$45 in gold by the members. The average attendance for the past year has been 309. —*High Street.* Through the energetic efforts of Rev. C. S. Patten sufficient pledges have been secured to cancel the \$7,000 debt. His church is full of courage and the work is progressing well.

FRYEBURG.—The church has published a manual containing historical matter from the organization in 1775 to the present time. It includes a list of pastors and members and other items of interest.

SEBAGO LAKE.—The church is strongly united under the lead of Rev. A. J. Small, a recent graduate of Bangor. Evangelistic services were inaugurated Jan. 3, with the assistance of Misses Harlow and Washburne.

PORTLAND.—The Y. W. C. A. has placed a permanent matron at the railroad station to assist young women who enter the city as strangers and are exposed to fraud and crime. The railroads have furnished rooms for the work at their own expense and are co-operating in every way. —*St. Lawrence Street.* Rev. A. H. Wright has begun the New Year with revival services, in co-operation with the nearest Methodist pastor. The work is carried on in both houses under alternate leadership. —*City Hall* was packed with 3,000 people, Jan. 2, to hear H. L. Hastings of Boston on the Bible, in reply to a lecture by Colonel Ingersoll given last month.

New Hampshire.

NEWPORT.—A series of union services for three weeks past, conducted by Rev. C. L. Jackson, have quickened the churches and over 200 persons have signed cards. The pastors will continue the work with further union services, and they are looking forward to an aggressive winter's campaign.

MARLBORO.—*Trinitarian.* The annual roll-call was held Jan. 1, with great success. A supper was one feature, and written messages from aged and absent members another. The accessions to the church last year were twenty-six. Eight more candidates were propounded for the January communion. Since Rev. J. S. Colby became acting pastor, in May, 1893, forty-six new members have been received. He will deliver a course of evening sermons, the first three months of this year, on Church and State.

CONCORD.—*First.* The records of the past year show a good degree of prosperity. The Sunday school has a membership of over 400, with an average attendance of 228. Forty-four of its members have united with the church, thirty-seven on confession. Its collections have been \$335. The library of 709 volumes is well patronized, the circulation averaging more than ninety volumes each Sunday. The Y. P. S. C. E. is in a flourishing condition. The church was organized in 1778, and from that time it has maintained its youthful vigor and wielded a wide influence. It has been noted for its long pastorates and prevailing harmony.

WEST LEBANON.—On New Year's Day occurred the forty-sixth annual meeting, which was largely attended and made memorable for its social festivities and the large number of responses at the roll-call. Brief addresses were given by the pastor, Rev. C. F. Roper, and others. Mr. N. B. Stearns, who has filled the office of deacon from the time of organization, is still vigorous and active.

Vermont.

Last year, for the first time in several years, the number of pastors installed, thirty-seven, exceeded the number dismissed, making a gain of three. Twenty-two uninstalled pastorates terminated and

the same number began. The length of the installed pastorates ranged from one to sixteen years, averaging twice the length of the uninstalled. Few fields are now unsupplied. Two new churches have been added, Hardwick and East Barre, making the present number 203. One new house of worship has been dedicated at Westmore. A healthy religious interest has been manifest in many parts of the State and additions have been larger than usual.

Rhode Island.

PAWTUCKET.—Rev. Thomas Laurie, D. D., presented a timely paper at the Ministers' Meeting last week on What Christ and the Apostles Teach Concerning the Way of Salvation.

Petitions are circulated among the churches with considerable enthusiasm, praying that the disgraceful proceedings at the State fair in gambling and pool-selling be stayed by the legislature.

Connecticut.

BRANFORD.—At the close of the year there is a net gain in membership of eleven. The pastor, Dr. T. S. Devitt, recently preached a historical sermon on the 250th anniversary of the foundation of the church. He has also prepared a list of special Sunday evening topics for the winter, as a result of which the evening congregations have doubled. The roof of the edifice has just been slated at a cost of \$400.

NEW HAVEN.—*College Street.* Several months ago a lot was secured in the western part of the city for a new parish house, for which plans are now being prepared. The church has nearly paid for the lot and the new house will cost over \$15,000, to be finished in the spring. In it the church services will be held for a time, and the old meeting house will be sold before a new edifice is erected on the land adjacent to the parish house lot, which is believed to be a more advantageous situation.

WALLINGFORD.—The State Bible Society has made a canvass which shows that the population of 7,483 includes 1,309 Congregationalists, the largest of any of the evangelical denominations.

BRIDGEPORT.—A meeting was held Jan. 3 to consider a change of the consociation of Fairfield County into a conference. After thorough discussion, a vote was taken which favored the continuance of the consociation.

NORTH MANCHESTER.—The annual meeting was held Jan. 1. Reports showed that \$1,300 had been given for benevolence and that \$1,200 had been raised for the payment of the debt. In addition \$800 was subscribed the last week of the year, which provides for the entire debt. The membership of the church is 265.

NORTH WOODSTOCK.—The new building which replaces the meeting house burned in 1893 was dedicated Dec. 26. The exercises were enjoyed by a large congregation. Rev. F. D. Sargent gave the address, and Rev. W. N. T. Dean offered the prayer. Other brief addresses were also given. There is no outstanding debt on the house.

MIDDLE STATES.

New York.

BRIER HILL.—The old meeting house has recently been reconstructed with a large addition and the building was dedicated Jan. 3. Secretary Ethan Curtis preaching the sermon. The dedicatory prayer was by Rev. G. A. Shaw. The cost of the work was about \$2,600.

ANTWERP.—The seventy-fifth anniversary was celebrated Dec. 28. An address of welcome, a historical statement and letters from former pastors were enjoyed. In his remarks the pastor, Rev. Duncan McGregor, gave some significant watchwords to the church.

Pennsylvania.

MEADVILLE.—Under the direction of the new pastor, Rev. R. R. Davies, the first Forefathers' celebration was held Dec. 28. A large number of persons were present to enjoy the banquet and addresses. On the following Sunday *The Congregationalist* service was used. The church is encouraged at the growth of the congregations.

THE SOUTH.

North Carolina.

RALEIGH.—The A. M. A. church, Rev. A. W. Curtis, pastor, was made happy Christmas Day by the gift of a beautiful new communion set, Rogers make, from the women of the benevolent society of North Church, St. Johnsbury, Vt. The Sunday school of the North Church also helped to give a delightful Christmas to this Sunday school.

THE INTERIOR.

Ohio.

TWINSBURG.—Rev. C. H. Lemmon has resigned on the completion of five years' service. During this time a branch church of thirty members has been

organized, many improvements have been made in the meeting house and parsonage and the spiritual interest has not decreased. The pastor closes his work in the spring.

CINCINNATI.—*Walnut Hills.* Rev. Sydney Strong sends out to his parishioners New Year's greetings infolded in *The Congregationalist* Handbooks, calling special attention to the daily Bible readings and the prayer meeting topics. —*Columbia.* The first year of Rev. F. J. Van Horn's work is gratifying. The net gain in the Sunday school has been fifty-one, the church membership has increased from 159 to 190, and the benevolences of the year have risen from \$42 to \$341. A recent series of Sunday evening sermons on Practical Morals has filled the house so that standing room could not be obtained. —*Fine Street.* A beautiful musical service, *The Nativity*, was rendered, Dec. 30, by an augmented choir under the direction of Prof. W. W. Kennett. The pastor helped to interpret the thought of the hour by means of the stereopticon. An appreciative audience filled the large auditorium to the doors.

CHILLICOTHE.—*Plymouth.* Under the new pastor, Rev. J. G. Smith, the work is taking on new life. Meeting in a rented storeroom, the church has found it necessary to remove a rear partition and crowd the pulpit back, placing an addition at the side for the infant class. The capacity of the room is now 350, and at the evening service it is often overcrowded. There is strong hope of building soon.

TOLEDO.—*Plymouth.* A recent calendar bore on its cover page a map representing the position and field of the church. Other numbers have contained suggestive pictures appropriate to Christmas and the New Year. Rev. A. E. Woodruff has been pastor for seventeen months, during which time the church membership has been increased from eighty to 123. The new location of the meeting house assures still greater growth, and a new edifice is already being considered. —*Second.* Encouraging reports were given at the annual meeting. While struggling with a heavy debt, a division occurred early in the year and thirty members, including the pastor, went out to form a Presbyterian church. The loss from the Sunday school was thirty and from other departments equally severe. The additions last year were thirteen, making the present membership 132. The Sunday school has more than regained its loss and has an enrollment of 233. The Y. P. S. C. E. numbers fifty-six and the Junior Society thirty-one. About \$1,400 were raised for all purposes, \$66 being for benevolences, and the year closed with but a small deficit. Harmony prevails and the church looks forward to a prosperous year. Rev. T. P. Thomas is pastor.

Illinois.

CHICAGO.—*Gross Park.* It is just a year since the church organization was completed. The church has ordained its pastor, Mr. W. H. Hopkins, dedicated a new building and increased its membership from eight to thirty-eight, twenty-nine having come on confession.

EVANSTON.—*First.* At the annual meeting the membership was reported as 464, a net gain of seven during the year. The Sunday school has been remarkably prosperous, there being a net gain of ninety-nine scholars. The benevolences amounted to \$1,522 outside of sums contributed through the various societies. Adding subscriptions for a mission chapel, the entire contributions were \$9,761. At the last service of the year Prof. W. L. Tomlins, a high authority on vocal music in the West, gave an interesting and valuable address on music and its use in the church, with special reference to the singing of hymns. The annual New Year's morning prayer meeting was a delightful occasion. The pastor's New Year's letter was distributed, inclosed with which was a copy of *The Congregationalist* Handbook.

WHEATON.—*First.* At the annual roll-call an increase of twenty-five per cent. in income and benevolence was reported over the former year. Dr. J. E. Roy gave one of his characteristic addresses in the evening. The pastor's salary was increased \$100 and enlarged plans were offered for the coming year.

Indiana.

TERRE HAUTE.—*First.* At the sixtieth anniversary, Dec. 30, Dr. N. H. Hyde of Indianapolis gave an address on The History of Congregationalism in Indiana. He spoke of its influence in building up the State, and of its growing power for more than seventy-five years.

Michigan.

ROMEO.—In connection with the annual meeting, which was the best for years, the Men's Sunday Evening Club gave a banquet, at which there was a large attendance. The midweek Bible class has completed a successful year's work. It will be continued another year under the lead of the pastor, Rev. E. C. Oakley.

A matter of serious concern is the crippled condition of the State paper, the *Michigan Congregationalist*, which, under the management of Rev. E. S. Shaw of Benzonia, has done excellent work for all the missionary causes, but without a larger support its publication must cease, after an existence of fifteen years.

Wisconsin.

DE PERE.—*First*. The dedicatory exercises in the new meeting house were held Dec. 19. Large congregations of all denominations were present. The theme was The Old and New Church, on which addresses of interest were given. The sermon was by Rev. John Faville, and the prayer by Rev. R. J. Judd. The building cost \$5,500, the remaining indebtedness on which was nearly covered by the subscription taken at the service.

THE WEST.

Iowa.

BELLEVUE.—The church, Rev. G. W. Sargent, pastor, has lately sold its meeting house and parsonage to occupy the better edifice purchased from the disbanded Methodists. The old building has been occupied forty-two years. The women's society contributed about one-third of the running expenses last year.

HAWARDEN.—During Rev. W. J. Luckow's pastorate of five years about 200 persons were received to membership, old debts amounting to over \$600 were paid, the church was brought to self-support, the pastor's salary raised to \$1,000 besides the parsonage, the parsonage remodeled and enlarged and the church building renovated. A women's missionary society and Senior and Junior Endeavor Societies have also been organized.

DUNQUE.—*Summit*. At the close of a series of special meetings conducted by the pastor, Rev. G. M. Orvis, twenty-six persons presented themselves as candidates for membership, all but one being adults and nearly all heads of families. After receiving aid for four years from the Iowa H. M. S. to the amount of \$1,400, the church has come to self-support.

FONTANELLE.—After having received aid to the amount of \$4,700 during thirty-five years, the church has declared for self-support.

ALLISON.—Last year over fifty new members were added. Chairs in the aisles are needed at almost every service to accommodate the congregations.

The women of the church in Ogden netted \$45 and the young people \$15 at recent entertainments. —A service celebrating the forty-eighth anniversary of the installation of the pastor, Dr. William Salter, was held in the First Church, Burlington. —A new bell has been placed in the tower of the church by the women in Lakeview. —At a fair in the church in Dickens the women netted \$55.

Minnesota.

OWATONNA.—A unique example of the tendency toward Christian union has been manifested. The Episcopal edifice stands near the Congregational. Each church held a Christmas entertainment. As the children of the latter Sunday school were dismissed the St. Nicholas of the former entered the room and presented a twenty-five pound turkey to Rev. J. A. Chamberlain.

ZUMBROTA.—A deficit of \$100 was quickly made good Dec. 31. Reports from all departments showed interest and growth. The total benevolences were \$286, an increase of \$40 over 1893. Church expenses were \$1,200. Twenty-five new members were added. A legacy of \$5,000, from a former member, was paid to the H. M. S. Rev. James Oakley enters upon his second year with encouragement.

Evangelist D. M. Hartsough is assisting in an interesting series of evangelistic services in Olivet Church, St. Paul. —The churches in Lyle, Hansen, Zumbro Falls and Elk River are enjoying revival services, which have resulted in many conversions.

Nebraska.

OMAHA.—*Cherry Hill*. During December Rev. E. L. Ely held special meetings, which resulted in a number of hopeful conversions, several of them heads of families. Fifteen persons were received to membership Dec. 30, fourteen on confession. —*Saratoga* is Mr. Ely's other appointment. The new church edifice is a great help in the work. The congregations fill the house Sunday evenings, and there is an increasing spiritual interest. —*Hillside*, Rev. G. J. Powell, pastor, enters upon the new year greatly encouraged. All debts have been provided for except the obligation to the C. C. B. S., congregations have largely increased. About 500 people were present at a social gathering on New Year's Day.

LINCOLN.—*Fine Street*. Reports from different departments show a year of substantial results. The church is entirely out of debt except a small

amount on its building. The Young Ladies' Missionary Society lately sent a barrel to a home missionary at the front.

AVOCA.—During Rev. G. C. Hicks's two years' pastorate twenty-six persons have been received. It is expected that this work will be yoked with that in Berlin again under a new pastor.

MCCOOK.—At the close of his first year's work Rev. H. L. Preston is unanimously invited to continue. During last year nearly all debts have been paid, and the church has assumed self-support. A Y. P. S. C. E. has been organized with fifty-five members and an attendance of seventy-five frequently. The Junior society has an enthusiastic membership of forty.

Superintendent Bross has devoted much time to the relief of the destitute in the western part of the State. Sufficient money offerings have been received to purchase two carloads of flour, three of coal and several shipments of groceries intended especially for the sick and the aged. The railroads of the State are generously affording free transportation.

PACIFIC COAST.

California.

SAN BERNARDINO.—*First*. Two wings, a tower and a vestibule have been added to the meeting house, thus increasing the seating capacity to 400, and making the building equal in appearance and convenience to any in the city. Rev. J. R. Knodell is pastor.

FREEWATER.—The meeting house, costing \$1,200, was dedicated, free of debt, Dec. 16. The building is 26 by 40 feet, with vestibule and tower. The church is in a rural neighborhood, with a present membership of forty-two. Revival meetings have been held for three weeks with large congregations. This is one of three churches under the care of Rev. A. R. Olds, within a radius of fifteen miles—the whole work the outgrowth of a small Sunday school organized by Superintendent Curtis of the C. S. S. and P. S.

WEEKLY REGISTER.

Calls.

BEEK, Frank K. (formerly Univ.), Bethel, Me., to Berkeley, Mass. Accepts, and has begun work.
BOARDMAN, Chas. F., Humboldt, Io., to Clinton.
BRADFORD, Geo. F., Bristol, Me., to Cherryfield.
CHAMBERS, Chas. A., formerly of Shiocton, Wis., to Auroraville and Poyissippi. Accepts.
DANA, Malcolm M., formerly of Lowell, Mass., to Grace Ch. (Pres.), Brooklyn, N. Y.
FOREST, Ned, El Reno, Okl., to position under the H. M. S. in Chicago, Ill.
GARLINE, E. V. (F. R.), to Syracuse, Neb. Accepts.
GORDON, Dav. B., Pitcher, N. Y., to Westmoreland. Accepts.
HYNLOP, Jas., Cheboygan, Mich., to Inlay City. Accepts, to begin work in 1895.
MILLARD, Watson B., formerly of Bethany Ch., St. Paul, Minn., to Plymouth Ch., of that city. Accepts.
OVERTON, Jos., Needles, Cal., to Oleander. Accepts.
SMALL, Henry E., N. Guilford, Ct., accepts call to Riverside R. I.
THOMAS, Geo. P., formerly of Friendship, N. Y., to supply four months in Curtisville, Mass.

Ordinations and Installations.

ATKINS, G. Glenn, o. Second Ch., Greenfield, Mass., Jan. 2. Sermon, Rev. S. P. Cook; other parts, Rev. Messrs. Lyman C. Meredith, N. H. Morton, J. H. Morrill, D. D. H. Strong, Caldwell Morrill, C. B. Watson.
BARSTOW, John, i. Myatie Ch., Medford, Mass., Jan. 2. Sermon, Rev. Nehemiah Boynton, D. D.; other parts, Rev. Messrs. D. L. Furber, D. D., D. A. Newton, J. L. Hull, D. D., H. W. Stebbins.
KAMALYAN, Kalos G., o. First Armenian Ch., Worcester, Mass., Jan. 1. Parts, Rev. Drs. J. L. Barton, Cyrus Hamlin.
PORTER, Frank C., o. Center Ch., New Haven, Ct., Jan. 3. Sermon, Dr. T. T. Munger; other parts, Rev. Drs. Samuel Harris, W. W. McLane, E. C. Smyth, G. P. Fisher.
SMALL, A. J., o. Sebago Lake, Me., Jan. 2. Sermon, Rev. E. M. Cousins; other parts, Rev. Messrs. J. G. Merrill, D. D., J. L. Jenkins, D. D., J. E. Aikens, E. P. Wilson.

Resignations.

BERGMANS, Jacob C., Perry Center, N. Y.
CALKINS, Wilcott, Eliot Ch., Newton, Mass., to take effect July 1.
DONNELL, Albert, Johnson, Vt.
GRAHAM, Jno., Lakeville, Mass., to accept call to Pacific Union Ch., Westport.
HICKS, Geo. C., Avoca, Neb.
HOLP, P. E., Waseca, Minn.
HORTON, Francis A., Union Ch., Providence, R. I., to take effect Feb. 1. He expects to travel and study in Europe. He will join *The Congregationalist's* Oriental Tour.
JEMMON, Chas. H., Twinsburg, O.
LIBBY, Freeman C., Meredith, N. H.
MORTON, Geo. F., Parker and Randall, Minn.
ROBERTS, Owen W., Lebanon, N. Y., to accept call to Paris.
RUSSELL, Henry A., Cabot, Vt.
UPDYKE, Stephen G., Glencoe, Minn. He is called to Waseca.
UPTON, R. P., Mentor, Minn.
WASHBURN, Wm. S., Alcester, S. D., to take effect April 1.
WILLOUGHBY, Albert S., Webster and German Township, Io., to take effect April 1.

Dismissals.

JACKSON, Sam. N., First Ch., Kingston, Ont.

Churches Organized.

FIELD'S LANDING, Cal., Dec. 12.
GALESBURG, Ill., First and Old First Churches reorganized as the Central Ch., Jan. 6.
OAKSDALE, Wn., Dec. —

Miscellaneous.

SMITH, Jas. E., Hart, Mich., is temporarily supplying in Whitehall.
YEOMAN, J. Herbert, Memorial Ch., Atlantic, Mass., after an illness of two months, occupied his pulpit again on a recent Sunday.

ADDITIONS TO THE CHURCHES.

	Conf.	Tot.		Conf.	Tot.
CONNECTICUT.					
Andover,	4	4	Stoneham,	3	6
Bethlehem,	—	4	Warren,	30	35
Broad Brook,	14	15	Wilmington,	1	5
Hartford, Glenwood,	—	29	Woburn,	5	8
Tolland,	6	10	NEW HAMPSHIRE.		
Weston,	—	3	Concord, First,	3	5
ILLINOIS.					
Albion, First,	—	9	Dover, First,	4	6
Chicago, Austin,	—	17	OKLAHOMA.		
De Pise,	21	23	Independence,	—	19
Peoria, Union,	—	45	Oak Ridge,	—	12
Spring Valley,	—	28	OREGON.		
Freich,	—	28	Freewater,	21	21
IOWA.			Salem, First,	4	6
Burdette,	18	26	VERMONT.		
Oskaloosa,	4	13	Burlington, College Street,	7	17
MASSACHUSETTS.			Wardsboro,	15	15
Andover, Free,	4	5	WASHINGTON.		
Boston, Berkeley,	6	13	Granite Falls,	9	14
Temple,	1	3	Maple Hill,	6	9
Eliot,	1	3	Rosalia,	—	13
Highland,	1	6	OTHER CHURCHES.		
Immanuel,	1	8	Bristol, Me.,	5	5
Maverick,	4	4	Cleveland, O., Lakeview,	4	115
Mt. Vernon,	6	8	Hosmer, Ind.,	37	37
Park Street,	2	5	Huntington, W. Va.,	—	13
Phillips,	1	7	Omaha, Neb., Cherry	14	15
Shawmut,	1	7	Providence, R. I., Pilgrim,	1	4
Union,	1	16	First,	—	30
Winthrop,	2	12	Churches with two or	3	5
Hyde Park, First,	3	13	less,		
Lowell, Eliot,	7	8			
High Street,	1	4			
John Street,	4	4			
Kirk Street,	7	7			

Total: Conf., 326; Tot., 792.

CHRISTIAN ENDEAVOR NOTES.

At the General Conference of the United Evangelical Church at Naperville, Ill., all presidents of local societies were made members of the quarterly conference.

The union at Columbia, Pa., is carrying on a course of lectures and concerts. Its first public meeting was given up to good citizenship. Resolutions were passed against illegal liquor selling, Sabbath breaking and machines for gambling, and a committee was appointed to be on the watch for any violations of the laws.

Most of the societies in one branch of the Cincinnati Union pledged to give, within thirty days, an average of fifty cents from each young person in the church to meet the present needs of the missionary boards. At the next meeting of the branch the roll was called and a report was given of the number of members in each society and the amount raised.

A society in London, Ont., has adopted the useful plan of stationing in the vestibule of the church after each service one of their members, whose duty it is to receive and give information about church matters, strangers and cases of sickness. This society is especially enterprising in its provision for the sick, as it furnishes medicine and sends a physician, himself an Endeavorer, to those in needy circumstances.

The largest Junior Society in New York is that in the Five Points House of Industry, which numbers more than 200. The members show great interest in the meetings, and although they are poor and the society is but a few months old there is so strong a disposition to give from what is given them by visitors that they have sent five dollars to Africa and five dollars to a home missionary, while two of the girls have determined to go as missionaries themselves.

SOCIAL RESULTS OF CORPORATIONS.

The corporation of the nineteenth century is but an instance in which a private interest has availed itself of public functions, originally designed for public ends, and applied them to private ends. The social results are: (1) To defeat responsibility. The only guarantee against mischief is that responsibility should be commensurate with liberty. But corporations can take risks which individuals cannot. The great and dangerous reactions of instability and activity are not due to great industries, but industry organized under the irresponsibility of corporations. (2) Thus is created a peculiar species of personal property, not limited by personal credit or ability. The protection of competition is destroyed and strategic equality is made impossible by indiscriminate incorporation. (3) The moral sense in business is weakened, as there is no real person behind corporations but only a legal personality claiming all the privileges intended for individuals; managers will do things they never would do by themselves. Thus corporations having no soul infect the community with the bane of soullessness, and society is denied the strength of those principles of integrity and honor

and mutual fairness on which success in business rests. The question to which all this leads is not whether we shall destroy, but what analysis would decide which corporation shall be allowed and which forbidden, and what means may provide through political power some way of bringing into management the necessity for the sense of responsibility.—Prof. H. C. Adams.

GLEANINGS FROM OUR MAIL BAG.

A LAYMAN'S WISE SUGGESTION TO MINISTERS.

I have had great sympathy for ministers who have been long in a pastorate and then have offered their resignations through "soreness of spirit" or hints from parishioners. I have often thought the matter over, feeling that the men of experience write much better sermons than those just entering the ministry, and have tried to find some way to prevent the desire for a change. That ministers are not faultless we must admit for where is the perfect being on the earth? It is generally conceded that many have some "habitual practice" that is unpleasant to all who have not become accustomed to them, which even their best friends wish might be changed, but who is going to a loved pastor to tell him of the rut he has gotten into?

The peculiarities may be slight but very disagreeable to the listener, as, for instance, pronouncing our Maker's name as though spelt with an "r," or a rising inflection of voice at the close of sentences, or one stiff movement of the same hand as the only gesture. I would suggest as the only feasible remedy that comes to me that every public speaker occasionally put himself under the criticism of an expert elocutionist, as it would be his business to tell wherein one could improve and where there should be decided changes. Are we ever too old to learn? A LAYMAN.

We have no doubt that not a few pastors would save themselves bitter experiences if they would follow this layman's suggestion, or even if they would ask some friend to listen to their preaching and frankly point out defects of manner. It is difficult to secure this service from a friend, but it is the business of a teacher of elocution to do this, as "layman" says. He is paid for the service and may be expected to do it impartially. We know ministers who have gradually adopted disagreeable pulpit peculiarities which do them much harm, but we should not ourselves venture to point out to them these defects. Would that they might hire an elocutionist to come into their congregations two or three Sundays and then give them his criticisms.

DON'T OMIT THE HYMN READING.

Why have the ministers in these later years discarded the practice of reading the hymns? In some cases they do not even announce them, but instead post the numbers on the front of the organ, leaving the members of the congregation not accustomed to the service to guess when they are to be used, and those with poor eyesight to depend on some one who can see the length of the church. Even when the numbers are given from the desk there are always some that have no books, and if the hymn is not read they know no more what is being sung than if they were at home taking a nap. Again, there is much more spiritual food in some hymns well read than in some of the sermons that follow, and yet again, a hymn appropriate to the sermon, rendered at its close, as it might and should be, adds to the effect more than the singing could possibly do. On asking one minister why he did not read the hymns he replied that he could not read them well enough. Then, said I, why not study them the same as you do your sermons till you can read them well enough. Let us have the hymns well rendered from the desk before singing. LAYMAN.

BOUND TO COME IN TIME.

I have been for some time waiting to buy a Bible. But I want a Revised Version with verse divisions, Scripture references and helps. Is not such an edition likely to be issued soon? INQUIRER.

Dr. Philip Schaff, we believe, had planned for an edition of the Bible similar to that which "Inquirer" desires. But since his death no one else has undertaken it. We understand that one member of the Old Testament and one of the New Testament American committee are ready to do the work if the money can be secured to pay the cost of publi-

cation. But the committee is not willing to have a copyright placed on the book. It is to be hoped that the means may be provided and the work done, for there is undoubtedly a considerable demand for such a Revised Version of the Bible.

WAS WHITTIER A UNITARIAN?

In the current *Arena* Rev. Minot J. Savage claims that Whittier was a Unitarian, that though he never severed his connection with the Quakers or Friends, yet his belief was in substantial accord with that of the Unitarians.

But what does the poet himself say? In his recently published *Life and Letters* [Vol. I., p. 264], we have from his own pen a partial statement of his theological belief, from which we extract the following: "God is One, just, holy, merciful, eternal and almighty Creator, Father of all things. Christ, the same eternal One, manifested in our humanity and in time, and the Holy Spirit, the same Christ manifested within us, the Divine Teacher, the Living Word, the Light that lighteth every man that cometh into the world." W. H. W.

WATER AT THE COMMUNION TABLE.

A correspondent of *The Congregationalist* inquires about the use of water at the Lord's Supper. Many years ago I spent a Sunday at Salt Lake City, and in the afternoon heard Brigham Young preach what he called a sermon. While this was in progress, he at the same time administered the communion to the large congregation by the hands of a dozen or twenty church officers; the second element was water poured, if I remember rightly, into glass goblets. H.

WORTHY OF HIS HIRE.

I read with pleasure in a recent *Congregationalist* a paragraph expressing appreciation of the voluntary labor contributed in the management of churches. It seems to me that all churches with a membership of 500 and over should provide for a reasonable payment for the service of their clerk and treasurer, for the reason that "fitness" is not always found in connection with the person who can find time to do the work without seriously interfering with other duties, or using time needed for sleep and rest. S.

Walking with God is both the most difficult thing and the most easy thing in all the world. It is so difficult as to be found positively an impossibility by most men; while, to one man here and there among men it is as easy

to him as breathing is, as easy as eating is when he is hungry, and as drinking is when he is thirsty.—Rev. Alexander Whyte, D. D.

Winter Medicine

Is needed to assist the overworked organs in supplying the additional vitality required to resist the cold. Hood's Sarsaparilla tones the stomach, strengthens the heart, sustains the kidneys, and invigorates the liver. It does all this by supplying pure, rich, healthy blood. In this way it prevents sickness and keeps the body in a condition of uniform health.

Hood's Sarsaparilla

"Hood's Sarsaparilla has been of great benefit to me on account of its health-giving qualities. I have taken three bottles and I gladly recommend it to all who are in need of a toning-up medicine." E. C. MOORE, Woodstown, New Jersey. Get Hood's.

Hood's Pills cure all liver ills. 25c.

Sand and skill; the best sand and the best skill united, produce

Dorflinger's
American
Cut Glass.

C. Dorflinger & Sons,
New York.



Only \$110.



Do not decide against yourself on the question of a new drawing room set of furniture this winter until you have seen this one Special Set here described.

It costs only \$110 for the whole set complete. And now will you kindly notice what this purchase gives you:

Frames of solid San Domingo mahogany of the rich, deep shade of a century ago, emblazoned with marquetry of boxwood



and ebony, with inlay of tortoise and mother-of-pearl. The upholstery is of the best quality, heavily stuffed, with covering of latest imported silk tapestry.

Do you realize that this is exactly the same grade of suite that you have examined elsewhere at \$150, feeling that the price was beyond your reach? We have never offered a better money value than this suite at the price.

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THE TIFFANY CHAPL AS EXHIBITED AT THE WORLD'S FAIR WILL REMAIN ON EXHIBITION DAILY EXCEPT SUNDAY.

THE BUSINESS OUTLOOK.

The new year opens with no marked changes in any direction. The number of commercial failures, always looked for at this season, has not been unduly large. In fact, the impression is widespread that merchants and manufacturers are in a very healthy condition, doing a cautious business on sound methods, and yet hoping for some small improvement as the year advances. Prices of commodities remain low—bottom records are being made all the time. The purchasing power of the masses is unprecedentedly small. Evidently there is very little in sight on which to base any very sanguine expectations.

When one finds that there were built in 1894 only one-third as many railroad locomotives as in 1893, that only one-third as many freight cars were built and only one-fourth as many passenger cars, it is possible to realize to some extent the influence of the prosperity or the depression of our railroads upon general trade. Not only have the railroads been reducing their purchases of rolling stock, but their purchases of steel rails for renewals and of every other article consumed by them have been cut down to the smallest possible quantities. How important it is, then, at this time for State and national legislatures to refrain from enacting laws which will still further oppress this great business. Happily, there are indications in all sections of the country, save the wheat and corn belts in the Western States, that the railroads may look forward to a better business now. Their earnings are slowly increasing. If this favorable development continues we may be sure that it will not be long before the railroads begin to place orders for more rolling stock, more rails, etc. It may turn out that this spring will develop quite a stimulating demand from the railroads. This industry, with a capital of \$10,000,000,000, is possibly the most severely depressed in the country. With its enormous capital interest, any improvement that may come to the railroad cannot fail to have a most healthful influence on the entire national industrial life.

All eyes and ears are kept opened toward Washington. There is a constant demand for remedial legislation. It is needed, in more directions than one. But too much dependence should not be placed on legislation. It can stimulate in a few directions by positive action; it can stimulate in all directions by action looking to a removal of shackles from business. One danger of the time is that a craze to do something in the way of reform of the currency or something else will substitute a half thought out experiment for some present ill, and the experiment may prove a hundred times worse than what we now have. Calm, deliberate action is needed now more than ever. Legislation upon currency problems is always dangerous, it is threatening more danger now.

A UNIQUE EDUCATIONAL GATHERING.

The most notable gathering of philologists that ever assembled in this country was the great congress held at the University of Pennsylvania, Philadelphia, Dec. 27-29. For the first time the representatives of seven societies, the American Oriental Society, American Philological Association, Modern Language Association of America, Society of Biblical Literature and Exegesis, American Dialect Society, Spelling Reform Association and the Archaeological Institute of America combined their forces and met in joint session. Usually these organizations convene separately and at different times and places, but this year they assembled together in commemoration of America's greatest student of languages, William Dwight Whitney.

The third joint session, on the evening of Dec. 28, was a memorial meeting in honor of this distinguished philologist, and was presided over by President Gilman of Johns

Hopkins University. The memorial address was delivered by Prof. C. R. Lanman of Harvard, who was Professor Whitney's favorite pupil and during his later years his co-worker in his literary labors. Noble tributes were also paid by Professor Perrin of Yale, Professor March of Lafayette and Rev. W. H. Ward, D. D., of New York.

The wide range of topics under discussion at the other sessions was noticeable, for the program included papers on philology, archaeology, literature and law, read by such eminent men as Professors W. W. Goodwin, Minton Warren, Hermann Collitz and H. V. Hilprecht. Each of the seven societies also held special sessions, which were characterized by profound learning and broad scholarship.

Professor Elliott of Johns Hopkins University voiced the general sentiment regarding this great congress when he said: "For us members of these associations I would fondly believe that this happy reunion is to note the planting of a white stone to mark the most important epoch in our struggle thus far for sound scholarship and the opening of a new era in our corporate life, the setting of higher ideals for linguistic and literary culture in America, fostered by unity of effort, singleness of purpose and a renewed fraternal interest."

Is it pain? Why suffer? Use Pond's Extract. Ask your druggist for the genuine, and get it.

THE Iowa Loan & Trust Co. of Des Moines, Io., has just declared its forty-sixth semi-annual dividend of four per cent.

A RARE OPPORTUNITY.—Think of a complete suite of drawing-room furniture, embellished with marquetry of boxwood and ebony, with superb inlays of tortoise and mother-of-pearl, selling at only \$110! Never before in our experience has such an opportunity been offered to the Boston public. A description of this remarkably low-priced suite appears in another column over the signature of Paine's Furniture Co.

THE BUILDING UP MEDICINE.—In almost every community in the land some person may be found who has been cured by Hood's Sarsaparilla. The testimonials published in behalf of this medicine may be relied upon as genuine. Mrs. Fred H. Rhue, of Brockton, Mass., writes as follows: "Two years ago this winter my little daughter was very sick with blood poisoning. She was very weak and puny for a long time. We began giving her Hood's Sarsaparilla which had been highly recommended to us. Before she had taken one bottle we could see that she was improving and could run and play with the other children, something she was unable to do before. She took six bottles in all and has not been sick to amount to anything since she began taking Hood's Sarsaparilla. I believe that Hood's Sarsaparilla should find its way into every home."

The large circle is the size of a Silver Dollar. The small circle that of a Gold Dollar.

Which would YOU choose? The Gold Dollar or the Silver? Large Bottle—Big Dose? Small Bottle—Small Dose?

Frellgh's Tonic, A Phosphorized Cerebro-Spinant, For the Brain & Nerves

is the Gold Dollar; small bottle, small dose,—only 5 to 10 drops—**But Concentrated,**

Prompt, Powerful.

Formula on every bottle. Always good for 100 doses to the bottle. Price, one dollar. Sample, enough to last ten days, sent by mail on receipt of 25 cents. Send your address for descriptive pamphlet.

"How to Get a Free Sample,"

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I. O. Woodruff & Co.,
Manufacturing Chemists,
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HARPER'S BAZAR



The woman who takes HARPER'S BAZAR is prepared for every occasion in life, ceremonious or informal, where beautiful dress is requisite. Helpful hints on every topic of womanly interest are contained in this brilliant fashion weekly.

10 cts. a copy; \$4 a year

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It offers guaranteed *gold mortgages* on improved city property, bearing 6% to 7% interest. It also offers school bonds and other high class securities yielding 5% to 6%.

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R. B. Montague, Brookfield.....	4.00
Miss Jennie Sherman, Chicopee.....	1.00
A King's Daughter, Globe Village.....	2.00
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Mrs. E. B. Miles, Worcester.....	2.00
W. A. Dutton, Hattiesboro, Va.....	4.00
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Mrs. B. Bartlett, Orange, N. J.....	2.00
Rev. R. Crawford, Clinton, Ct.....	2.00
Julius Davenport, Brooklyn, N. Y.....	5.00
D. J. Carson, Pelhamville, N. Y.....	4.00
Miss M. B. Swetland, Chicopee Falls.....	2.00

Two Nebraska letters show the usefulness of this fund just at the present crisis. We shall send *The Congregationalist* for 1895 to each of these brethren, but there are others to be supplied.

NEBRASKA, 1895.
Your paper has come to seem, as it really is, a household necessity. I prize it more all the time and devour it with increasing avidity. But you have been so generous I haven't the face to ask for a continuation of your kindness. . . . I have worked eleven years in Nebraska, but never saw anything like this year. . . .

NEBRASKA, 1895.
I beg to tender you my sincere thanks for your valuable paper during the past year. It has been to me a perpetual source of inspiration and pleasure, and I would gladly subscribe for it if possible. My salary for the coming year, however (in consequence of the general crop failure), will be barely sufficient for the most imperative needs. Shall be thankful if you can supply me the paper once more from your Home Missionary Fund.

Deaths.

(The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.)

BAILEY—In Brooklyn, Jan. 6, James S. Bailey, aged 77 yrs. He was a successful business man, a prominent member of the South Congregational Church and deeply interested in denominational and philanthropic enterprises.

LATHRAP—In Jackson, Mich., Jan. 3, Mrs. Mary T. Lathrap, aged 56 yrs., 4 mos. She was one of the founders of the W. C. T. U., and president of the Michigan Union since 1892.

TODD—In Cameron, Mo., Nov. 27, 1894, Mrs. Mary Kloss, wife of Rev. D. E. Todd.

WELLS—In Barnardston, Dec. 31, 1894, Susan S., wife of Deacon A. F. Wells, aged 56 yrs.

WISLER—In Nevinsville, Ia., Dec. 25, 1894, the wife of Rev. H. L. Wisler.

MRS. HANNAH DAVIS BIGELOW.

Mrs. Bigelow, widow of the late Lewis Bigelow of Paxton, Mass., died, after a short illness, at the residence of her daughter, Mrs. H. H. Hush of New Braintree. Her funeral was held from the Congregational church in Paxton (of which church she was a member), Dec. 27, 1894. Her former pastor, Rev. John E. Dodge of Worcester, had charge, assisted by the local pastor, Rev. Mr. Perry.

She was a woman of earnest Christian character, positive in her views, devoted in her church and home life, of large sympathies, continually in touch with public interests at home and abroad, with a spirit of helpfulness for her pastor and others, and one who ever made warm friends among all who knew her. She leaves a son, Mr. Ora Howard of New York City, and a daughter, besides several stepchildren, who equally mourn her loss; also two brothers residing in Paxton. "A good mother" gone to her reward.

MRS. JANE B. ROBBINS.

Mrs. Jane Bodwell Barnett Robbins passed away Nov. 19, 1894, at her home in Cheney, Wn. She was born in Methuen, Mass., Feb. 24, 1815. She was of old New England stock, well educated and early interested in temperance and the abolition of slavery. As a mother she taught her children the way of salvation at an early age; generous to all good causes and kind to the poor and sorrowing. She had been a member of the Congregational church since the age of seventeen, when she united with the Draught (Mass.) society, under the pastorate of Rev. Sylvester G. Pierce. Twice married, her second companion, John D. Robbins, to whom she was united June 13, 1843, in Lowell, survives her. Of seven children three, one son—Charles B. Robbins of Spokane—and two daughters, survive her—Mrs. S. V. Shannon of Spokane and Mrs. Switzer of Cheney—and three grandchildren.

REV. CHARLES CUTTING.

Who died in New Haven, Dec. 24, 1894, was born in 1840, graduated from Amherst in 1863 and from Hartford Theological Seminary in 1867. His first pastorate was in Ledyard, Ct., where for fifteen years—1868 to 1881—with heart and hand he faithfully labored. For the next ten years his work was in Monville, where many friendships were formed which time can never sever. From 1891 to 1893 he labored in Whitneyville. For the past year his health has rapidly failed. His sunny disposition, his kindly, caretaking thought of others in temporal as well as spiritual affairs, his intense love for nature, especially for flowers, endeared him to all who knew him. Many a friend "will keep his memory green."

L. ROACH.

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8% MORTGAGES FOR SALE. Secured by first lien on city or farm property. Interest every six months. Address Tacoma Investment Co., Tacoma, Wash.

Seventy-Sixth Annual Statement of the Condition of the

AETNA
INSURANCE COMPANY,
HARTFORD, CONN.,

On the 31st day of December, 1894.

Cash Capital,	\$4,000,000.00
Reserve, Re-Insurance (Fire),	3,059,277.73
Reserve, Re-Insurance (Inland),	52,117.63
Reserve, Unpaid Losses (Fire),	360,560.91
Reserve, Unpaid Losses (Inland),	25,752.85
Other Claims,	152,259.97
Net Surplus,	3,197,847.27
Total Assets,	\$10,847,816.36

LOSSES PAID IN SEVENTY-SIX YEARS,
Seventy-Five Million One Hundred and Forty-Two Thousand Dollars.

WILLIAM B. CLARK, President.

WM. H. KING, Sec'y.

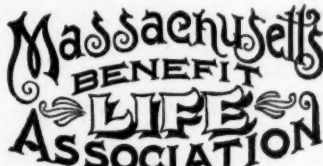
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Agencies in all the principal Cities, Towns and Villages of the United States and Canada.

Good Resolutions

are too frequently formed in the New Year only to be broken. The man who last year resolved to take a Policy in the



and did so is the safest reference as to the advantages offered by its system. Cost 60 per cent. usual rates.

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8% Seems high to many investors to be absolutely safe, but hundreds of conservative Banks regularly buying Municipal Warrants know the contrary. We make a specialty of Warrants, and always have desirable issues for large or small buyers. Write for details. WASHINGTON IMPROVEMENT CO., Bankers, 31 Equitable Building, Boston.

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6% Semi-Annual Interest 7%

5%—Interest on Time Deposits—6%

Correspondence Solicited.

Commercial Bank, Excelsior, Minn.

HOME INSURANCE COMPANY
OF NEW YORK.

OFFICE, NO. 119 BROADWAY.

Eightieth Semi-Annual Statement, July, 1895.

CASH CAPITAL.....	\$4,000,000.00
Reserve Premium Fund.....	4,225,092.00
Reserve for Unpaid Losses, Claims and Taxes.....	880,941.73
Net Surplus.....	1,009,548.33
CASH ASSETS.....	\$9,116,182.11

SUMMARY OF ASSETS.

Cash in Banks.....	\$193,631.78
Real Estate.....	1,363,781.37
Bonds and Mortgages, being first lien on Real Estate.....	608,759.37
United States Stocks (market value).....	1,408,550.00
Bank and Railroad Stocks and Bonds (market value).....	3,573,455.00
State and City Bonds (market value).....	851,682.74
Loans on Stocks, payable on demand.....	121,000.00
Premiums uncollected and in hands of Agents.....	718,505.67
Interest due and accrued on 1st July, 1895.....	36,816.16
TOTAL.....	\$9,116,182.11

D. A. HEALD, President.

J. H. WASHBURN, Vice-Presidents.

E. G. SNOW, Jr., Secretaries.

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T. B. GREENE, Secretaries.

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NEW YORK, July 11, 1895.

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Iowa Loan & Trust Co.,

Des Moines, Ia., Incorporated 1872.

They are in sums of \$200, \$300, \$500 and \$1,000 each, and bear interest at 5 per cent., payable semi-annually. They are amply secured by

FIRST MORTGAGES

on Improved Real Estate, confined to a territory in which this company has been doing business for 22 years, so that the officers have acquired by experience a good knowledge of the value of land. This, with the capital (\$500,000) and surplus (\$253,000) of the Company, makes these Bonds among the very safest of investment securities, and I confidently recommend them as such. Correspondence Solicited.

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OF THE CHEQUE BANK,
LONDON.
FOR TRAVELLERS,
FOR REMITTANCES,
SUPERIOR TO ALL OTHERS.
CIRCULAR ON APPLICATION.
FRED W. PERRY, Gen'l Agent,
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WILL HE COME IN 1895?

THE IDEAL POPULAR LEADER.

He is one who counts no public toil so hard
As idly glittering pleasures; one controlled
By no mob's haste, nor swayed by gods of gold;
Prizing, not courting, all just men's regard;
With none but manhood's ancient order starred,
Nor crowned with titles less august and old
Than human greatness; large-brained, limpid-souled,
Whom dreams can hurry not, nor doubts retard;
Born, nurtured of the people; living still
The people's life; and though their noblest flower,
In naught removed above them, save alone
In loftier virtue, wisdom, courage, power,
The ampler vision, the serener will,
And the fixed mind, to no light dallies prone.
—William Watson, in the Spectator.

DEFINITIONS.

EVOLUTION.

Out of the dusk a shadow,
Then a spark;
Out of the cloud a silence,
Then a lark;
Out of the heart a rapture,
Then a pain;
Out of the dead, cold ashes
Life again.

—John B. Tabb.

PRAYER: A wish referred to God.—T. H. Green.

SCRIPTURE: Not a stereotype projected into the world at a given time and place, but a record of comprehensive and progressive teaching, applicable to a nature set under providential discipline, observant of its wants, which must vary with its growth, and adapting thereto, in the most careful manner, its provisions.—William E. Gladstone.

SOCIOLOGY: A science and not art; description, analysis and explanation, not indictment or reform.—Prof. F. H. Giddings.

HISTORY: A novel which happened.

A Novel: A history which might have happened.

LAUGHTER: A gift of God. It is a kind of spice which the Creator has given to be taken along with the somewhat unpalatable food of ordinary life. It is a kind of sunshine to enliven the landscape, which is otherwise too dull and somber. The power of seeing the amusing side of things immensely lightens the load of life, and he who possesses the gift of invoking hearty and innocent mirth may be a true benefactor of his species. But while laughter is a gift of God, there is no other gift of His which is more frequently abused and converted from a blessing into a curse. When laughter is directed against sacred things and holy persons, when it is used to belittle and degrade what is great and reverend, when it is employed as a weapon with which to torture weakness and cover innocence with ridicule, then, instead of being the foam on the cup at the banquet of life, it becomes a deadly poison.—Dr. James Stalker.

Those who are still in the noontide of opportunity should not wait for trouble and failure to teach them sympathy with defeated men. Too often, when things are well with us, we refuse to see the importunate faces that look through the silken curtains.—British Weekly.

RHEUMATISM is primarily caused by acidity of the blood. Hood's Sarsaparilla purifies the blood, and thus cures the disease.

DELIGHTFUL TRAVEL IN MEXICO.—That popular lecturer, John L. Stoddard, in his descriptions of Mexico, advises tourists to "do" that country as members of high-class excursion parties, such as Messrs. Raymond & Whitcomb organize every winter. Comforts and pleasures not to be had otherwise are thus assured. The first Raymond party to go to Mexico this season, with a subsequent visit to California, will leave Boston Jan. 29 and be absent seventy-five days. It will make the entire journey in a special Pullman train of vestibuled sleeping, dining and composite cars. An instructive guide to Mexico, giving full information about this tour, will be mailed by Raymond & Whitcomb, 296 Washington Street, Boston, without charge.

Joseph's Coat of Many Colors

Beautiful as it undoubtedly was,
would have had an added charm
had it been interlined with

FIBRE CHAMOIS.

As a support in Puffed Sleeves and Skirts of the present style, Fibre Chamois has no equal, being far superior to hair cloth, crinoline and elastic duck.

For interlining Bed Spreads, where warmth is required without weight, Fibre Chamois has no equal, being light, clean and warm, and within the reach of all, so far as cost goes.

Throw aside the heavy old-fashioned dirt and germ-breeding cotton comfortable, and enjoy the luxury of an Eider Down Coverlet, at one-tenth the cost, by using Fibre Chamois.

BEWARE of inferior imitations. See that what you buy is stamped "Fibre Chamois," as it is patented and trademarked and will be protected.

To be had at the Lining Departments of all Dry Goods Stores.

There's no excuse, you must try it.

QUINA LAROCHE

French National Prize of
16,600 Francs.

THE GREAT

French Tonic

Your Druggist must have it; or else
write and give name and address to
E. FOUGERA & CO.,
26-28 North William St., New York.

Peter Moller's
Norwegian Cod Liver Oil

MOLLER'S Cod Liver Oil, prepared by an improved process, which is the result of years of scientific investigation, is the best preparation of Cod liver oil because it is the Most Agreeable, the Most Digestible, the Easiest to Assimilate, and the Only Oil which can be Continuously Administered without causing gastric disturbances. Put up in flat, oval bottles, sealed and dated. For sale by all rightly-stocked druggists.
W. H. Schieffelin & Co., N. Y., Sole Agents.

HOOPING-COUGH
CROUP.

Roche's Herbal Embrocation.

The celebrated and effectual English Cure without internal medicine. Proprietors, W. EDWARD & SON, Queen Victoria St., London, England. Wholesale of E. Fougere & Co., 30 North William St., N. Y.

"SUN PASTE STOVE POLISH"



Applied and Polished with a Cloth.

Manufactured by MORSE BROS., Canton, Mass.,
Proprietors of "RISING SUN STOVE POLISH."

CURE WITHOUT MEDICINE
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By the use of this instrument the system is enabled to take up large quantities of Pure Oxygen from the Atmosphere.

NO COST FOR OXYGEN.

The supply is inexhaustible and always at hand. As a Safe Home Treatment, the Electropoise

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and can be used by any one of ordinary intelligence with wonderful effectiveness, even in great emergencies. As a cure of both acute and chronic diseases

IT HAS NEVER BEEN APPROACHED by any other method, either respecting the severity of disease possible to cure, or the speed, certainty, and permanence of the result. None need fail of great benefit.

Illustrated circular, with HOME testimonials and price-list, free. Address

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Take Notice.—K. M. Elliott, 26 Exchange Building, New Haven, Conn., is Sole Authorized Agent for Western Connecticut. Any person or company whatever, from other States, offering to furnish Electropoise within New England, does it in violation of justice and of the contract of the Electrolibration Company. Apply to the rightful agents.



My son was afflicted with catarrh. I induced him to try Ely's Cream Balm and the disagreeable catarrhal smell all left him. He appears as well as any one.—J. C. Olmstead, Arcoia, Ill.

CATARRH
ELY'S CREAM BALM

Opens and cleanses the Nasal Passages, Allays Pain and Inflammation, Heals the Sores, Protects the Membrane from colds, Restores the Senses of Taste and Smell. The Balm is quickly absorbed and gives relief at once.

A particle is applied into each nostril and is agreeable. Price 50 cents at Druggists or by mail.

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A TYPICAL NUTRITIVE STIMULANT.

This delicious alimentary wine contains chemically pure Peptone, which is easily taken and assimilated when no other solid or liquid food will remain on the stomach.

VIN de CHAPOTEAUT is distinctly indicated in constitutional weakness or lack of digestive power for the aged, Anemic, Dyspeptic and convalescent patients, and to sustain the energies in Diabetes, Consumption, Tumors, Cancers and Ulceration of the Stomach and all wasting diseases.

P. CHAPOTEAUT, Pharm. de 1re classe, Paris, and all druggists in the United States.

USE "DURKEE'S"
SALAD DRESSING

WOMAN'S BOARD PRAYER MEETING.

CONGREGATIONAL HOUSE, BOSTON, JAN. 4.

Mrs. Frank Wood presided and read a part of Isa. 40, emphasizing the promises to them that wait upon the Lord, mindful that the waiting spoken of quite as often means active service as sitting still. The outlook for the New Year furnished much occasion for thanksgiving.

Mrs. J. H. DeForest mentioned two occasions for thankfulness with regard to the work in Japan—that President Kozaki has returned to the Doshisha with the purpose to promote the highest Christian development of the institution, and that some of the native Christians are convinced that the time has come to make strenuous effort for a higher life in the nation, for educational, commercial, moral and religious equality with the most favored nations, to impress upon the whole people something not yet attained.

Miss Bessie B. Noyes of Madura spoke with gratitude of the contrast between the Madura outlook one year ago and now, that instead of cholera and physical prostration of some of the missionary force, which then delayed the opening of the girls' school and made the way for a time seem dark, now freedom from pestilence and the general enjoyment of health makes it easy to forget "the things that are behind and press toward the mark."

Mrs. Cook in reading missionary letters, especially Miss Morrill's, had been impressed with the love which our missionaries feel for unattractive natives, so different from the persons with whom they have been closely associated in their own homes, a love which often leads them to be even enthusiastic over those who would seem to us dull and unpromising.

Mrs. Cook also mentioned Dr. Hamlin's approaching eighty-fourth birthday on Saturday, and the ladies present sent him a unanimous message of congratulation upon his successful and victorious years, with appreciation of the work which he has done and the service which he is still able to render to the cause of foreign missions.

Mrs. Billings read a letter from Mrs. Wheeler of Harpoot, which enlisted the sympathy of all for Dr. Wheeler in his feebleness, for Miss Emily in her busy life of teacher and nurse, and for Miss Daniels who, after leaving the homeland with a promising renewal of health, picked up so much malaria on her journey as to be quite ill after her arrival at Harpoot.

All agreed with Mrs. Capron when she said, "There is never so good a time to work as when there is a spirit of prayer," and went on to speak of the Week of Prayer as a special opportunity for personal work, when every one will be able to think of many another who, if she only had more faith, would be able to give larger service, of the need of many a Christian woman of conversion to a love for her heathen and unevangelized sisters, and of the coming year as a test of Christian manhood and womanhood. The all day prayer meeting of Suffolk Branch on Thursday, Jan. 10, was commended to attention, and China, Japan, Turkey and India were brought near not only by the messages that came from those countries, but by the petitions in their behalf which went up to the one Lord of all.

HOLIDAY GIFTS TO MINISTERS.

Massachusetts: Rev. W. H. Ashley, Shelburne Falls, an oak study chair, two easy chairs and a picture; Rev. Austin Dodge, Shelburne, a sideboard and a sum of money; Rev. J. E. Dodge, Lakeview, a Webster's Dictionary and holder; Rev. A. H. Fuller, Easton, a piano lamp and a picture; Rev. G. E. Lovejoy, Stoneham, a Hammond type-writer; Rev. M. L. Richardson, Montague, \$90; Rev. B. H. Weston, Dunstable, presents to the amount of \$50; Rev. Alexander Wiswall, Upton, an oak roll-top desk and a lamp; Rev. R. G. Woodbridge, Middleboro, a gold watch and a purse of money.

New Hampshire: Rev. Swift Byington, Exeter,

\$125; Rev. J. P. Richardson, Rindge, \$39; Rev. F. E. Winn, Brookline, \$18 and other gifts.

Connecticut: Rev. S. A. Barrett, E. Hartford, \$105; Rev. E. J. Lewis, N. Mansfield, a study chair and a dressing gown; Rev. W. D. Love, Hartford, \$820; Rev. F. T. Rouse, Plantsville, money for the purchase of a bicycle; Rev. W. H. Teel, Wethersfield, \$110 and other gifts.

West Virginia: Rev. George Lloyd, Huntington, \$100.

Michigan: Rev. E. C. Oakley, Romeo, valuable books.

Iowa: Rev. Charles Wyatt, Big Rock, sums of money for the purchase of furniture.

THE genuine "BROWN'S BRONCHIAL TROCHES" are sold only in boxes. They are wonderfully effective for coughs, hoarseness or irritation of the throat caused by cold.



"It never wears out."

The Duxtak Rainproof

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These charming new types of Chrysanthemum from Japan bloom the first year from seed. They embrace all styles, varieties and colors, including the exquisite new Austrian Plum types, Rosettes, Globes, Fimbriated, Miniature and Mammoth. Sow the seed this spring and the plants will bloom profusely this fall, either in pots or in the garden. From a packet of this seed one may have a most magnificent show of rare beauties. Price 25c. per pkt. or FOR ONLY 50c. WE WILL MAIL ALL OF THE FOLLOWING:

1 pkt. NEW JAPANESE CHRYSANTHEMUM Seed.
1 pkt. BEGONIA VERNON, mixed, finest of all.
1 pkt. GIANT WHITE SPIDER FLOWER, new.
1 pkt. JAPANESE WINEBERRY, king of berries.
1 pkt. NEW SPON GOVARD, curious and useful.
5 bulbs NAMED GLADIOLUS, 1 each of White, Pink, Scarlet, Yellow and Variegated.
3 bulbs MAMMOTH OXALIS, different colors.
1 bulb VARIEGATED TUBEROSE, Orange flowers.
1 bulb ZEPHYR FLOWER, a perfect fairy-like gem, and our GREAT CATALOGUE with 9 magnificent colored plates and covers, and sample copy of the MAYFLOWER with two great chrome plates. These 5 packets of seed Novelties and 10 choice Bulbs (worth \$1.25) will all flower this season, and we send them for 30 CENTS only to introduce our superior stock. 4 collections for \$1.00. Catalogue will not be sent unless asked for, as you may already have it.

Order at once, as this Offer may not appear again.

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W. ATLEE BURPEE & CO., Seed Growers, PHILADELPHIA.

WHAT MEN SAY.

— I believe the one passion of every disinterested bosom in this world is for peace, industrial and international.—*Lord Rosebery.*

— Just as outward decency is the safeguard of purity, so outward reverence is the protection of the worshipful spirit.—*Rev. John Hunter of Glasgow.*

— If we wish to engage an office boy we ask him what experience he has had, but if the appointment of a fire commissioner is considered the first question raised is, What are his views on the tariff?—*Moorfield Story.*

— I believe, if you trace its hidden roots far enough, you would always, or nearly always, find the secularization of the church was the result of the prior secularization of the Christian home.—*Rev. G. S. Barrett.*

— Wage labor, though it appears to be an inevitable step in the evolution of society, is as little fitted to represent finally or adequately the connection of man with man in the production of wealth as at earlier times slavery or serfdom.—*Bishop Westcott.*

— Never before in English letters, not even in the comedies of the Restoration, was woman so degraded as in the novels of today, which are painfully conspicuous for the absence of good women. The good woman of fiction is dead, and we who loved her so have nothing left to console us except the memory of the good women of Thackeray and Scott and Shakespeare, who can never die.—*Richard Henry Stoddard.*

— I look with infinite regret upon the attempts to excite race or religious animosities among the people of Massachusetts. She has opened her hospitable gates to men of every nation and to men of every faith. She would impose no other conditions of admission but supreme loyalty to the flag of the country (laying aside all other allegiance), love of constitutional liberty, baptism in the American spirit, obedience to law, uprightness of life, the desire to acquire and maintain an American home, and to contribute each man his own fair share of honest hard work in the duties of American citizenship.—*Senator George F. Hoar.*

CLUBBING RATES.

For the convenience of our subscribers we have made arrangements with the publishers of some leading periodicals by which we can furnish them, in connection with the *Congregationalist*, at a reduced rate. The postage is prepaid in all cases. Subscribers may order as many of the publications named as they choose, at the prices annexed.

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Atlantic Monthly.....	3.25
Scribner's Magazine.....	2.50
Harper's Weekly.....	3.25
Hazet.....	3.25
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St. Nicholas.....	2.50
Our Little Ones.....	1.30

Let all who send to us for the above periodicals take notice that, after receiving the first number, they must write to the publication itself, and not to us, in case of any irregularity, or if they wish to have the direction changed to any other post office. The money which is sent to us for these periodicals we forward promptly to the various offices, and our responsibility in the matter then ceases.

MERIT IS ESSENTIAL.—Consumers have a habit of determining by experiment whether an article of food is pure, wholesome, convenient and economical. Borden's Peerless Brand Evaporated Cream possesses intrinsic merit. Will stand every test.

WASHINGTON EXCURSIONS.—All expenses included. A series of personally conducted excursions to Washington, D.C., during the season of 1894-95, designated particularly to accommodate the people of New England, will be operated via the Royal Blue Line. These excursions will cover a period of seven days, and the rate of \$23 from Boston will include fare for the round trip, hotel accommodations in Washington, transfers and all necessary expenses. The next excursion will leave Boston Wednesday, Jan. 23, and other dates will be announced later. For information, tickets and circulars call on or address A. J. Simmons, New England Passenger Agent, 211 Washington St., Boston.

RHEUMATISM!

A Reliable Cure is Dr. Greene's Nervura. Weak Kidneys, Weak Nerves, and Poor Blood Always Accompany Rheumatism. They Can All Be Cured by Dr. Greene's Nervura Blood and Nerve Remedy.



NATHAN G. BATCHELDER.

With rheumatism, come weak kidneys, weak nerves, poor blood. Weak kidneys mean death, because they lead to serious kidney diseases, which always kill. The symptoms are weak back, pain in the back, bloating, muddy water, tired and languid feeling, gas in the stomach, loss of appetite, coated tongue, bad taste in the mouth, headache, dimness of vision, dryness of skin, and nervousness.

Just so surely as you have these symptoms, your kidneys are out of order, and you need the one sure cure, Dr. Greene's Nervura blood and nerve remedy. Try a bottle and see how quickly those symptoms will vanish. It cures rheumatism, a most dangerous complaint, for it leads to fatal heart disease. Mr. Nathan G. Batchelder, of Hardwick, Vt., writes:

"A year ago I was badly bloated, and it was said I was going to die with the dropsy. I commenced taking Dr. Greene's Nervura blood and nerve remedy. At that time I was a sight to behold. My usual weight was 135 lbs., but I then weighed 185 lbs. from bloating. I also had rheumatism so that I could not get into a sleigh or wagon, and was bent over badly. My stomach was so bad that I could not digest my food, and it pained me a good deal. It had been in this condition for seven years before I began to take Dr. Greene's medicine, but since taking it I can eat as hearty meal as anybody. I have not been out for eight winters until this winter, but this winter I have been out constantly, and took care of my horse and driven frequently. After I got out, many of my friends did not know me I was so changed and looked so well.

"For years I only ate one slice of bread in one day, and drank one or two cups of tea, which was all I could eat, and I sometimes suffered from that.

"I was about as bad a used up man as ever lived for a long time, and I expected to die any time; but thanks to Dr. Greene's wonderful medicine, I am greatly improved.

"Now all my bloat is gone, and I am as well of that as ever. My rheumatism is practically gone, and my stomach is sound and digests my food perfectly, and I sleep soundly. The doctor who treated me did me no good, and he said I would not live six months I was in such bad order. Other doctors said it was the most remarkable case they had ever known, to have me come up the way I did. My case is widely known.

"I can recommend Dr. Greene's Nervura blood and nerve remedy as the best medicine I ever saw or heard of, and I will cheerfully answer any inquiries about my case, but for seven years I could not write my name I was so trembly."

Mr. H. R. Kimball, druggist, of Hardwick, says: "I knew of Mr. Nathan G. Batchelder's remarkable case, and the statement is true."

It cures quickly and permanently, rheumatism, neuralgia, kidney and liver disease, and makes good blood and strong nerves. Everybody, both physicians and the people everywhere acknowledge Dr. Greene's Nervura blood and nerve remedy to be the greatest known cure for disease. People who take it get well.

Why waste time in trying uncertain and untried remedies, when here is a physician's prescription, a discovery made by the greatest living specialist in curing nervous and chronic diseases, Dr. Greene, of 34 Temple Place, Boston, Mass.? If you take this medicine you can consider yourself under Dr. Greene's direct professional care, and you can consult him or write to him about your case, freely and without charge. This is a guarantee that this remedy will cure, possessed by no other medicine in the world.

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means decay preventing.
The **PROPHYLACTIC** Tooth Brush prevents decay because it cleans between the teeth. In use, follow directions. Universally approved by dentists. Sold everywhere, or 50c. by mail, postpaid.
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FREE IT COSTS YOU NOTHING. **FREE** This High-Grade \$60.00 Machine Absolutely Free. A bona-fide offer. No money required. No scheme. No deception. We mean just what we say. This machine is yours free. No such opportunity has ever before been offered. We will deliver them liberal terms for only about one 75,000 IN USE. Cut this out and write today. Add **OXFORD MFG. CO., S. M. Dept. 624**
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Notices and Societies.

Religious and ecclesiastical notices in an abbreviated form are inserted without charge. The price for publishing such notices in full is ten cents a line (eight words to a line). See Subscribers' Column for personal notices, addresses, church and individual wants, etc.

NOTICES.

BOSTON EVANGELICAL ALLIANCE. Bromfield Street Church, Jan. 14, 10 A. M. Subject, The Sabbath Highway and Sunday Byways. Speakers, Drs. McKensie and Plumb, Rev. Messrs. C. L. Goodell and E. D. Burr and Mr. S. C. Darling.

FOREIGN MISSIONARY PRAYER MEETING in the rooms of the Woman's Board of Missions every Friday at 11 A. M.

SUFFOLK BRANCH W. B. M. will hold a prayer meeting from 9 A. M. to 5 P. M., Jan. 10, in the vestry of Shawmut Church, corner of Tremont and Brookline Streets, Boston.

THE Twenty-seventh Annual Meeting of the Woman's Board of Missions will be held in Berkeley Temple, Boston, on Wednesday, Jan. 16, 1895. Morning session at ten o'clock; afternoon session at two. Reports will be given and the usual business transacted. Addresses are expected from Miss Ellen M. Blakeley from Turkey, Miss Jessie B. Noyes from India, Mrs. J. H. DeForest from Japan, Mrs. Mary E. Logan from Micronesia and Lady Henry Somerset.

ABIE B. CHILD, Home Secretary.
UNION BIBLE CLASS, under Rev. Nehemiah Boynton, D. D., Bromfield Street Church, Boston, Saturdays, 3 P. M. **PRIMARY UNION** at 2 P. M.

BENEVOLENT SOCIETIES

THE CONGREGATIONAL HOME MISSIONARY SOCIETY is represented in Massachusetts by **THE MASSACHUSETTS HOME MISSIONARY SOCIETY**, No. 9 Congressional House, Rev. Joshua Colt, Secretary; Rev. Edwin B. Palmer, Treasurer.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room No. 32, Congressional House. Office hours, 9 to 5. Annual membership, \$1.00; life membership, \$20.00. Contributions solicited. Miss Annie C. Brickman, Treasurer.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Congressional House, No. 1 Somerset St., Boston. Langdon S. Ward, Treasurer; Charles E. Sweet, Publishing and Purchasing Agent. Office in New York, 121 Bible House; in Chicago, 151 Washington St.

WOMAN'S BOARD OF MISSIONS, Rooms 1 and 2, Congressional House. Miss Ellen Carruth, Treasurer; Miss Abbie B. Child, Home Secretary.

THE AMERICAN MISSIONARY ASSOCIATION, Bible House, New York. Missions in the United States, evangelistic and educational, at the South, and in the West among the Indians and Chinese. Boston office, 21 Congressional House; Chicago office, 151 Washington St.; Cleveland office, Y. M. C. A. Building. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer 103 Bible House, New York City.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY—Church and Parsonage Building. Rev. L. H. Cobb, D. D., Secretary; H. G. Finney, Treasurer, 52 Bible House, New York; Rev. George A. Hood, Congressional House, Boston, Field Secretary.

CONGREGATIONAL EDUCATION SOCIETY—(Carrying on the work hitherto done by College and Education Society and New West Education Commission.) E. A. Studley, Treasurer. Offices, 10 Congressional House, Boston, and 151 Washington St., Chicago.

CONG. SUNDAY SCHOOL & PUBLISHING SOCIETY—Contributions used only for missionary work. Rev. George M. Boynton, D. D., Secretary; W. A. Duncan, Ph. D., Field Secretary; E. Lawrence Barnard, Treasurer, Congressional House, Boston.

MASSACHUSETTS BOARD OF MINISTERIAL AID—Treasurer, Mr. Arthur G. Shaw, 761 Beant Building, Boston. Address applications to Rev. A. H. Quint, O. D., Congressional Library, 1 Somerset St., Boston.

MINISTERIAL RELIEF—In order to afford a little timely aid to aged and disabled home and foreign missionaries and ministers and their families, the committee of the National Council asks from each church one splendid offering for its permanent invested fund. It also invites generous individual gifts. For fuller information see Minutes of National Council, 1892, and Year-Book 1893, page 62. Secretary, Rev. N. H. Whittlesey, New Haven, Ct.; Treasurer, Rev. S. B. Forbes, Hartford, Ct. **FORM OF A BEQUEST.** I bequeath to the Trustees of the National Council of the Congregational Churches of the United States (to body corporate chartered under the laws of the State of Connecticut) (here insert the bequest), to be used for the purpose of Ministerial Relief, as provided in the resolution of the National Council of the Congregational Churches of the United States at its session held in Chicago in October, 1888.

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, established by the Massachusetts General Association, invites correspondence with churches and ministers. Careful attention will be given to applications from churches without the State. Room 22 A Congressional House, Boston. **REV. CHARLES B. RICE, Secretary.**

CONGREGATIONAL MINISTERIAL BUREAU, organized 1874, furnishes churches, free of charge, with Sabbath supplies, stated supplies and candidates. Address Rev. W. F. Bacon, Congressional House, Boston, Mass.

THE AMERICAN SUNDAY SCHOOL UNION, established 1824, organizes Sunday schools and does general mission work, more especially in rural districts. Its work is interdenominational, to help all churches of Christ. The legal form of bequest is, "I give and bequeath to the American Sunday School Union, established in the city of Philadelphia, — dollars." Contributions may be sent to the secretary for New England, Rev. Addison P. Foster, D. D., No. 1 Beacon Street, Room 55, Boston. Post office address, Box 1822.

BOSTON SEAMAN'S FRIEND SOCIETY, founded December, 1827; chapel, 287 Hanover St.; chaplain, Capt. S. S. Nickerson; furnishes loan libraries and religious reading to vessels, and distributes clothing and other necessities to shipwrecked and destitute seamen and their families. Chapel open day and evening. Branch mission, Vineyard Sound. Contributions of second-hand clothing, weekly papers and monthly magazines solicited, and may be sent to the chapel, 287 Hanover Street. Contributions to sustain its work are solicited, and remittances may be sent to R. S. Snow, Corresponding Secretary, Room 22, Congressional House.

REV. ALEXANDER MCKENZIE, D. D., President.
GEORGE GOULD, Treasurer.
BARNAS S. SNOW, Corresponding Secretary.
Congregational House, Boston.

AMERICAN SEAMEN'S FRIEND SOCIETY, No. 76 Wall St., New York. Incorporated April, 1853. Object: to improve the moral and social condition of seamen. Sustains chaplains and missionaries; promotes temperance homes and boarding houses in leading seaports at home and abroad; provides libraries for outgoing vessels; publishes the *Seamen's Magazine*, *Seamen's Friend* and *Life Boat*.

Contributions to sustain its work are solicited, and remittances of same are requested to be made direct to the main office of the Society at New York.

CHARLES H. TRASK, President.
REV. W. C. STITT, Secretary.
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Your Blood
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ALL
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SUNDAY.

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ASSETS.

Cash on hand, in Bank, and Cash Items	\$1,673,228.57
Cash in hands of agents and in course of Transmission	969,024.82
Rents and Accrued Interest	27,037.97
Real Estate Unincumbered	366,575.60
Loans on Bond and Mortgage (1st lien)	1,486,000.00
Loans on Collateral Security	10,000.00
Bank Stock, Hartford, Market Value	346,787.00
Bank Stock, New York, Market Value	331,480.00
Bank Stock, Boston, Market Value	77,767.00
Bank Stock, Albany & Montreal	81,655.00
Railroad Stocks	698,580.00
State, City, and Railroad Bonds	3,177,599.68

Total Assets, - - - \$8,645,735.62

LIABILITIES.

Capital Stock	\$1,250,000.00
Reserve for Re-insurance	4,239,888.75
Reserve for all Unsettled Claims	655,500.00
NET SURPLUS, - - - - -	2,500,346.87
Surplus to Policy-holders, - - -	3,750,346.87
Gross Assets—Increase	1,267,643.59
Re-insurance Reserve—Increase	1,070,264.00
Net Surplus—Increase	263,576.90
Income—gross	7,135,478.36

GEO. L. CHASE, President.

P. C. ROYCE, Secretary. THOS. TURNBULL, Ass't Secretary.
CHAS. E. CHASE, Ass't Secretary.

WESTERN DEPARTMENT, CHICAGO, ILL.

G. F. BISSELL, Manager. P. F. HEYWOOD, Ass't Manager.

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